

# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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## NEARER TO THEE.

BY SARAH ADAMS.

Nearer, my God, to thee—  
Nearer to thee;  
E'en though it be a cross  
That raiseth me,  
Still all my song shall be,  
Nearer, my God, to thee—  
Nearer to thee!

Though like a wanderer,  
The sun goes down,  
Darkness comes over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to thee—  
Nearer to thee!

There let the way appear  
Steps unto heaven;  
All that thou sendest me  
In mercy given;  
Angels to beckon me  
Nearer, my God, to thee—  
Nearer to thee!

Then, with my waking thoughts  
Bright with thy praise,  
Out of my stony griefs  
Bethel I'll raise;  
So by my woes to be  
Nearer, my God, to thee—  
Nearer to thee!

Or if, on joyful wing,  
Cleaving the sky,  
Sun, moon, and stars forgot,  
Upward I fly,  
Still all my song shall be,  
Nearer, my God, to thee—  
Nearer to thee!

## The Cherubim.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

Who has not heard it said, that the blessed, holy curiosity of angels, regarding the things of our salvation, referred to in the words, "Which the angels desired to look into" (1 Pet. 1:12), is expressed in terms borrowed from the position of the Cherubim over the mercy-seat? Indeed, we ought rather to ask, who has not heard it asserted that the apostle is here interpreting the Cherubim to be angels, and their attitude over the ark to express desire to see into its contents and signification? But though custom may have led us to use the words in this sense and to acquiesce in this application, is it really what the Holy Ghost meant? The writer whose pen puts down these words is Peter, that Peter who, along with John, ran to the sepulchre of Christ to see if, indeed, it was empty,—left empty by a risen Lord; and who heard that, ere he and his friend came, angels had been at that tomb. The visitors at the sepulchre "desired to look into it." It is said of John, "He stooping down and looking in, saw" (John 20:5), the Greek word being *parakypsas blepei*. It is said of Mary (ver. 11), "As she wept she stooped down and looked into the sepulchre," *parakypsas eis to mneumeion*. In Luke 24:12, it is told us, that Peter himself "stooping down beheld the linen clothes,"—*parakypsas blepei*. Was it not, then, to such a scene as this that the apostle referred (and not at all to the Cherubim in the holy place) when he said, "Which things angels desire to look into" (*eis a epithumousin angeloi parakypsuai*)? Angels are so interested in our salvation and our

Saviour, that they too were present at the sepulchre when disciples were there; and (says Peter, speaking by the Holy Ghost) they desire to get such glimpses as John and Mary Magdalene and I myself got of his condescending grace; they are willing to stoop down and look into this mystery.

This passage does not identify the Cherubim with angels, and there is no passage that does so anywhere in Scripture. Of late, attention has been frequently drawn to this subject, and discussion has led to a far less frequent use of "Cherubim and Seraphim" as angelic legions. And while the disposition to regard these symbolic beings as orders of angels, "helmed and sworded," is greatly abated; on the other hand, there has been very great unanimity of late in considering them as representing the redeemed Church. If we take Bahr, who has written so ably on the subject of the Old Testament types, as the representative of the German mind on this subject, we shall find that at least the angelic theory is abandoned there, and everything is ready for the adoption of the view which sees in the Cherubim the redeemed church. For the language of that writer is:—"The cherub is such a being as, standing on the highest stage of the creaturely life, and combining in itself the most perfect kinds of creaturely life, is the most complete manifestation of God and of the divine life. It is an image of the creature in its highest form." Where do we discover this "creature in its highest form?" Not among angels, nor in the shadowy regions of German "ideal beings;" but in the redeemed, whom God reckons "a kind of first-fruits of his creatures."—James 1:18.

We do not intend to discuss here what has been often and ably presented by writers in the way of argument to prove that the Cherubim are *The Redeemed*. Our object is to take up some few points of this wide subject; points which others seem to have said less upon that might have been adduced. Witsius, Spencer, Carpov, Bochart, Kirby, long since,—Hutchinsonian writers, such as Parkhurst, and general commentators, who incidentally notice the subject, such as Rosenmuller, and lexicographers, such as Gesenius and Winer,—these and a score of others, have drawn attention to this subject and shed on it what light they possessed. But their views are in general very various; indeed, till of late years there seemed no prospect of our arriving at any tolerable agreement on the subject. As we have said, however, that view which considers the Cherubim, from their being instituted immediately after the fall, as having particular reference to man's redemption, has been gaining ground very extensively among various classes of Christian searchers of the Word. A small, but interesting work, published last year, "The Doctrine of the Cherubim," a critical, exegetical, and practical inquiry by Mr. Smith, gives an excellent view of the state of opinion on this point; and we shall use his help in stating briefly at the outset the outline of the argument.

The first theory, that the Cherubim represent *divine persons*, or *attributes*, seems utterly inconsistent with the Lord's jealousy regarding his people fashioning *any likeness* of himself. Also it is inconsistent with the Scripture mode of speaking of God "dwelling between the Cherubim;" for that expression, so often occurring, implies a distinction between the inhabitant and the inhabited. Besides, there is not anything whatever to support this view in the passages of Rev. 4:8, and of Ezekiel; but much against it every way.

The second theory, that the Cherubim represent *holy angles*, is more plausible and less objectionable, but by no means capable of solid proof. No passage of Scripture occurs where angels are certainly referred to by that term; nay, never does any reference occur to angels in the least degree, savoring of a resemblance to the cherubic symbol. Then, to suppose them angels is to make angels occupy a singular place of prominence, in the symbolizing of God's gracious dealings in redemption: for "Cherubim" stood in the holy of holies; and is not

this prominent position altogether unlike what angels occupy in the plain statements of the redemption-plan? Next, to suppose these symbolic figures were not *men*, is to suppose that the mercy-seat whereon they stood had more to do with angels than with us sinners. Further, would not these figures, if figures of angels, have been "likenesses of things in heaven above?"

But the third theory, that the Cherubim refer to *redeemed men*, admits of the very strongest proof. It harmonizes most beautifully all the passages where reference is made to Cherubim, and it sheds great light on many portions.—There is nothing whatever to contradict the view, as far as we are aware, excepting the associations that led us to cling to old opinions. What Moses says of the Cherubim in Eden, and what he says of them in the *holy of holies*,—what is said by Samuel, speaking of "God dwelling between the Cherubim,"—and David's words in the Psalms, (18:10),—*Ezekiel's* account of the living creatures whom he calls the Cherubim,—and John's account of the four living beings in Rev. 4th,—all these are of one piece; it is *redemption* that is the theme from beginning to end. It is a minute examination of all these passages that brings us to the irresistible conviction, that in one and all, *redeemed men* are set before us in symbol. Nothing can be more satisfactory than the evidence that Moses considered, and was led by the Spirit to teach us to consider, the Cherubim in Eden and the Cherubim in the *holy of holies* as one and the same; while nothing can be more complete than the proof that *Ezekiel's* living creatures are declared to be the same, and meant to be considered as the same, as the Cherubim of the holy of holies in the temple. This conclusion being reached, it requires but another step to bring us to see that John's "four living beings" are the same as *Ezekiel's*; and if so, then whatever he asserts of the living beings (and he asserts that they were redeemed by blood) must apply to the Cherubim of *Ezekiel*, Solomon, Moses, and Paradise.

We give this sketch to excite our reader's inquiry and study, if he has never before read his Bible with the view of ascertaining the truth on this matter. And now we proceed to bring forward a few remarks that have occurred to ourselves confirmatory of this view.

1. We begin with the derivation of the word "*cherub*." It would be a fruitless and tedious task to exhibit the many fanciful etymologies that have been advanced. The only one that seems entitled to regard is that which Newcome and others long ago hit upon without perceiving the real link of connexion, namely, the Chaldee *ܟܪܒ*, to plough, or engrave. Havernick (on Ezek. 1st.) approves of this etymology, remarking that the Syriac lexicographers give the root the same sense in their dialect,—"*secare, scalpere, formare*;" while Schultens has proved the same of the cognate Arabic root. If this be the real root, *ܟܪܒ* is the Pual participle, and signifies "*things engraved, or carved*," according to Havernick and Schultens, "*sculpta, γλυπτα*;" very much the same as *figures*, for artificial forms. We suggest, however, that the masculine plural being used, the proper and more precise sense is, "*persons carved*," not "*things*." Something very nearly corresponding to *symbolic figures* seems to be the radical idea of the word *cherub*; indeed, it is apparently connected with our English word "grave," and the Greek *γρᾶφος*, to grave, or carve. In spite of all the mystery so often cast around the etymology, and the often ludicrous attempts at forcing a meaning, the above seems the plain and simple origin of the term "*cherub*." It is a carved, or cut out figure, representing some person or object.

2. The form of the Cherubim. We go at once to *Ezekiel* for the full description of the four-fold form,—the face of man, ox, eagle, lion. Great has been the mystery cast round these forms. The wisdom of man, and all that is in the "human face divine;" the strength of the lion; the patience of the ox; the keen eye and soaring power of the eagle; all this, and ten times more, has been found out in the four faces as

combining to set forth the perfection of the creature, or the Creator's glory in his creature's qualities. We do not dwell upon these suggestions; but we ask our readers to remember that the Cherubim appeared first in Eden, where Adam had lived amidst animals of every kind sporting around him and obeying his voice. What if the simple object of the figures of the lion, ox, and eagle, be to show us *man* amid the animal creation? Not *angels* in heavenly glory, not angels amid the scenes of the skies,—but *man* on earth; man amid the beasts? In order, perhaps, to prevent the mistake that Cherubim were angels, the symbol of the redeemed was chosen in this form; the face of man, associated with a world like ours,—a world where man has the *ox* beside him, the *lion* in his wilds, and the *eagle* above his head? We were once struck, in looking at a wood-cut, in the folio of *Lundius* on the holy things of the Jews; it is a side-view of one of Solomon's lavers, whereon were graven palms, and lions, and oxen, and Cherubim. *Lundius* has so drawn the figures that (unintentionally, no doubt) the idea of *man in Paradise* arises as you look at his sketch; for he has represented the *palm-trees* on each side of a figure that has the form of *man*, with the *ox* and the *lion* at the palm-trees. We cannot help thinking that the scenery of Eden is really referred to here; and that, in the case of the *original* Cherubim in Eden, when Adam looked back he would see the *face of a man amid the trees where once he roamed with lions, oxen, and eagles*, as if purposely to declare, "This speaks to thee, O Adam! This is not for angels, but for thee and thine, whose dwelling is on the earth, where the lion ranges, and the ox feeds, and the eagle soars."

3. The expression, "*The Lord of hosts, which dwelleth between the Cherubim*" (1 Sam. 4:2; Sam. 6:2 &c.), has great force. It is not merely a reference to the *greatness* of our God, but also to his grace. In approaching the Lord, the worshipper would not think solely of the Lord's terrible greatness; and yet, if Cherubim were *angels*, no other idea is conveyed in such expressions. But the worshipper really expresses here his sense of the Lord's *grace* also: "Thou art that God who dwellest over the hosts of heaven, and hast infinite glory there; but thou art God who also hast a redeemed people and condescendest to show *thyself dwelling among thy redeemed*." They who used this expression saw their God full of grace, as able and willing to dwell among redeemed men as amid holy, unfallen angels on high.

4. The position of the Cherubim is worthy of notice. They are often spoken of thus: "*shadowing the mercy-seat*;" and Heb. 9:5 gives that notice of their attitude as if it were important and characteristic. It is generally said, that their attitude indicates deep interest in the mercy-seat and the blood upon it; and this is true. But *their faces toward it* indicate this; and our question now specially refers to what "*the shadowing with their wings*" may mean. To us it appears to be meant to show that these Cherubim watched over the mercy-seat, as a man does over a treasure, or as the hen does over her brood. This is indicated by the wings so spread over it, while the eye is eagerly fixed there also. We find the Lord, in Isa. 31:5, using this image in this same sense: "As *birds flying* (over their young) so the Lord of hosts will defend Jerusalem;" and Matt. 23:37 shows that this symbol of protection was in the mind of our God when speaking to us.—(To be continued.)

## Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET, a learned English writer and Secretary to King WILLIAM, was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

I must beg your patience a little longer, in



pursuing this argument throughout the Apocalypse; as towards the latter end of St. John's revelation, this kingdom of Christ shines out in a more full glory; so there are the dawnings of it in the very beginning and entrance into his prophecies. And at the beginning of a poem, we have commonly, in a few words, the design of the work; in like manner, (chap. 1:5, 6,) St. John makes this preface to his prophecies, "From Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever. Amen. Behold, he cometh in the clouds," etc. In this prologue the grand argument is pointed at, and that happy catastrophe and last scene, which is to crown the work, the reign of Christ and of his saints at his second coming. He hath made us kings and priests unto God: this is always the characteristic of those that are to enjoy the millennial happiness, as you may see at the opening of the seals, (chap. 5:10) and in the sons of the first resurrection, (chap. 20:6.) And this, being joined to the coming of our Saviour, puts it still more out of doubt. That expression also, of being washed from our sins in his blood, is repeated again both at the opening of the seals, (chap. 5:9) and in the palm-bearing company, (chap. 7:14) both which places we have cited before, as referring to the millennial state.

Give me leave to add farther, that as in this general preface, so also in the introductory visions of the seven churches, there are, covertly or expressly, in the conclusion of each, glances upon the millennium; as in the first to Ephesus, the prophet concludes, (chap. 2:7,) "He that hath an ear, let him hear what the Spirit saith to the churches: to him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." This is the millennial happiness which is promised to the conqueror; as we noted before concerning that phrase. In like manner in the second to Smyrna, he concludes, (chap. 2:11) "he that overcometh shall not be hurt of the second death." This implies, he shall be partaker of the first resurrection, for that is the thing understood; as you may see plainly by their being joined in the 20th chapter, (v. 6.) "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In the third to Pergamos, the promise is, (chap. 2:17) "To eat of the hidden manna, to have a white stone, and a new name written in it;" but seeing the prophet adds, "which no man knoweth saving he that hath received it," we will not presume to interpret that new state, whatsoever it is, (chap. 2:26, 27.) In Thyatira, the reward is, "to have power over the nations," and to have the morning star: which is to reign with Christ, who is the morning star, in his millennial empire; both those phrases being used in that sense in the close of this book, (chap. 3:5.) In Sardis the promise is, "To be clothed in white raiment, and not to be blotted out of the book of life." And you see afterwards the palm-bearing company are clothed in white robes, (chap. 7:14) and those that are admitted into the new Jerusalem, (chap. 3:12) are such as are written in the Lamb's book of life, (chap. 21:27) Then as to Philadelphia, the reward promised there does openly mark the millennial state, by the "city of God; new Jerusalem which cometh down out of heaven from God;" compared with chap. 3:21—"To him that overcometh will I grant to sit with me in my throne." And this is the usual phrase to express the dignity of those that reign with Christ in his millennial kingdom; as you may see, Apoc. 20:4, Matt. 19:28, Dan. 7:9, 13, 14. So all these promises to the churches aim at one and the same thing, and terminate upon the same point; it is the same reward expressed in different ways; and seeing it is still fixed upon a victory, and appropriated to those that overcome, it does the more easily carry our thoughts to the millennium, which is the proper reward of victors, that is, of martyrs and confessors.

Thus you see how this notion and mystery of the millennial kingdom of Christ does both begin and end the Apocalypse, and run through all its parts, as the soul of that body of prophecies; a spirit or ferment that actuates the whole mass. And if we could thoroughly understand that illustrious scene, at the opening of this apocalyptic theatre in the 4th and 5th chapters, I do not doubt but we should find it a representation of the majesty of our Saviour in the glory of his future kingdom; but I dare not venture upon the explication of it, there are so many things of difficult and dubious interpretation, couched under those schemes. Wherefore having made these observations upon the prophecies of St. John, we will now add to them some reflections upon the prophecies of Daniel; that by the agreement and concurrence of these two great witnesses, the conclusion we pretend to prove may be fully established.

In the prophecies of Daniel there are two grand visions; that of the statue or image, (chap. 2d) and that of the four beasts, (chap. 7th) and both these visions terminate upon the millennium, or the kingdom of Christ. In the vision of the statue representing to us the four great monarchies of the world successively, (whereof, by the general consent of interpreters, the Roman is the fourth and last) after the dissolution of the last of them, a fifth monarchy, the kingdom of Christ, is openly introduced in these words: "In the days of these kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all those kingdoms, and it shall stand for ever."—Dan. 2:44.

The full and final accomplishment of this prophecy cannot be till the second coming of our Saviour. For not till then will he (v. 35) "break in pieces and consume all those kingdoms;" and that in such a manner, that they "shall become like the chaff of the summer threshing-floor, carried away by the wind; so as no place shall be found for them." This, I say, will not be done, nor an everlasting kingdom erected in their place, over all the nations of the earth, till his second coming, and his millennial reign.

But this reign is declared more expressly in the vision of the four beasts, (chap. 7:13,) for after the destruction of the fourth beast, the prophet says, "I saw in the night visions, and behold one like the Son of man come with the clouds of heaven, and come to the Ancient of days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Accordingly, he says, (vs. 21, 22,) "The last beast, and the little horn, made war against the saints, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." And lastly, in pursuit still of the same argument, he concludes to the same effect in fuller words, (vs. 26, 27,) "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"Here is the end of the matter," says the prophet, (chap. 7, v. 13.) Here is the upshot and result of all; here terminate both the prophecies of Daniel and St. John, and all the affairs of the terrestrial world. Daniel brings in this kingdom of Christ, in the conclusion of two or three visions; but St. John hath interwoven it everywhere with his prophecies, from first to last: and you may as well open a lock without a key, as interpret the Apocalypse without the millennium. But after these two great witnesses, the one for the Old Testament, the other for the New, we must look into the rest of the sacred writers: for though every single author there is an oracle, yet the concurrence of oracles is still a farther demonstration, and takes away all remains of doubt or incredulity.

The wife of Zebedee came to our Saviour, and begged of him, like a fond mother, that her two sons might sit, one at his right hand, the other at his left, when he came into his kingdom, (Matt. 20:21.) Our Saviour does not deny the supposition, or general ground of her request, that he was to have a kingdom; but tells her, the honors of that kingdom were not then in his disposal. He had not drunk his cup, nor been baptized with his last baptism; which were conditions, both to him and others, of entering into that kingdom. Yet, in another place, (Matt. 19:28) our Saviour is so well assured of his interest and authority there, by the good-will of his father, that he promises to his disciples and followers, that for the losses they should sustain here, upon his account, and for the sake of his gospel, they should receive there an hundred fold, and sit upon thrones with him, judging the tribes of Israel. The words are these: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration or renovation, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." These thrones, in all reason, must be understood to be the same with those which we mentioned in the foregoing chapter out of Daniel 7:9, and Apoc. 22:4, and therefore mark the same time, and the same state. And seeing, in those places, they plainly signify the millennial state, or the kingdom of Christ and of his saints, they must here signify the same, in this promise of our Saviour to his suffering followers. And as to the word *palingenesia*, which is here translated *regeneration*, it is very well known that both the Greek philosophers and Greek fathers use that very word for the renovation of the world; which is to be, as we shall

hereafter make appear, at or before the millennial state.

Our Saviour also, in his divine sermon upon the mount, makes this one of his *beatitudes*, "blessed are the meek, for they shall inherit the earth;" but how, I pray, or where, or when, do the meek inherit the earth? neither at present, I am sure, nor in any past ages. It is the great ones of the world, ambitious princes and tyrants, that slice the earth amongst them; and those that can flatter them best, or serve them in their interests or pleasures, have the next best shares; but a meek, modest, and humble spirit, is the most unqualified person that can be for a court, or a camp; to scramble for preferment, or plunder. Both he, and his self-denying notions, are ridiculed, as things of no use, and proceeding from meanness and poverty of spirit. David, who was a person of an admirable devotion, but of an unequal spirit; subject to great dejections, as well as elevations of mind; was so much affected with the prosperity of the wicked in this world, that he could scarce forbear charging providence with injustice. You may see several touches of a repining spirit in his *psalms*, and in the 73d *psalm*, composed upon that subject, you have both the wound and the cure. Now this beatitude pronounced here by our Saviour, was spoken before by David, (Psa. 37:11), the same David that was always so sensible of the hard usage of the just in this life. Our Saviour also, and his apostles, preach the doctrine of the cross everywhere, and foretell the sufferings that shall attend the righteous in this world. Therefore neither David, nor our Saviour, could understand this "inheritance of the earth," otherwise than of some future state, or of a state yet to come. But as it must be a future state, so it must be a terrestrial state; for it could not be called the "inheritance of the earth," if it was not so. And it is to be a state of *peace*, as well as *plenty*, according to the words of the Psalmist, "but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." It follows therefore from these premises, that both our Saviour and David must understand some future state of the earth, wherein the meek will enjoy both peace and plenty; and this will appear to be the future kingdom of Christ, when, upon a fuller description, we shall have given you the marks and characters of it.

In the mean time, why should we not suppose this earth, which the meek are to inherit, to be that "habitable earth to come," which St. Paul mentions (Heb. 2:6) and represents as subject to our Saviour in a peculiar manner, at his disposal, and under his government, as his kingdom? why should not that earth be the subject of this beatitude, the promised land, the lot of the righteous? This I am sure of, that both this text and the former deserve our serious thoughts; and though they do not expressly, and in terms, prove the future kingdom of our Saviour, yet upon the fairest interpretations they imply such a state. And it would be very uneasy to give a satisfactory account either of the *regeneration* or *renovation*, when our Saviour and his disciples shall sit upon thrones; or of that earth which the meek shall inherit; or, lastly, of that *habitable world*, which is peculiarly subject to the dominion of Jesus Christ, without supposing, on this side heaven, some other reign of Christ and his saints, than what we see, or what they enjoy, at present.—(To be continued.)

### Conversion of the Jews.

BY REV. E. M. DODD, MISSIONARY AT SALONICA.

#### TEMPORAL HOPES.

It remains for us, in this letter, to consider whether the promises were made to the Jewish race; or to the church of God, then mostly Jewish.

It is obvious that the limits of a newspaper article will not suffice to examine the promises in detail; we can only seek some general principles for their interpretation.

The church before Christ was national: the religious and civil government were one: the nation was the church, and the church was the nation. (The nation was not wholly Jewish, any more than the church. Proselytes became members of the nation.) The two characters, now so distinct, church and nation, were then merged into one.

As most of the members of this national church were children of Israel, and vice versa, the two ideas were often interchanged and the distinction dropped. The church and the race were identified: as in the days of Esther, it is said "many of the people of the land became Jews"—certainly not members of the race, which was impossible, but members of the national church—proselytes.

Hence the names of Jacob, Israel, Judah, Ephraim, &c., originally designations of the names of the national church. It was also often called Jerusalem and Zion, because there was its seat; just as our word "church" is applied both to the building and the body of Christians.

See Isa. 44:5; Psa. 134:4; Psa. 24:6, and 137:6, where the expressions would savor little of David's piety, if applied to the Jewish race.

By farther transition, these names are used to represent the true church, the godly, the soul of this body.—See Psa. 125:5 where "Israel" is contrasted with the ungodly. Isa. 45:17, Rom. 9:6, "all are not Israel which are of Israel."

Gradually these names came to be applied altogether to the national church, because it was only as a church that God had anything to do with the Jews. Those who were cut off from the church, though members of the race, were counted as heathen, and treated as the children of Ishmael and Esau. So that the race, as a race; the race, any farther than they were the church, was gradually lost sight of. It was the theocracy, the national church, over which Jehovah was king; to them the law was given, and all the oracles of his word addressed; to them the prophets spake in the name of God. It was the sins of the church that dishonored God and provoked him, because thereby his "holy name was blasphemed among the heathen;" and when their sins had multiplied, it was the church that went into captivity; the race only because they were mostly the church. The burden of the "Lamentations" of Jeremiah was this: the worship of God had ceased, how could they sing the songs of Zion in a strange land? Let any one read the Lamentations, first with this idea uppermost in his mind, that it is the captive church over whose dishonor he is mourning; and then re-read it, applying it to the race, and see how the latter degrades the noble poem. "How is the gold become dim, the most fine gold changed?" the precious sons of Zion (precious only as Christians) comparable to fine gold, &c. (Here it may be well to notice how this answers a common argument for a literal interpretation, viz., that as the threatenings were literal, and really came upon the race, so must the promises be. The threatenings were fulfilled upon the church: the Jewish race suffered them only incidentally; so the promises will be fulfilled to the church, and to the Jews incidentally, if they become members of the church. They are entirely parallel.)

Now let us turn to the promises. They usually follow the threatenings in close connection, and have a very intimate relation to them. The prophet warns of coming wrath because of sin. The ungodly, if they believe it, only think of their land, the sorrow of captivity, until they repent, which is the object of the threatening. God has nothing more to say to them. Promises, especially of future temporal glory, would be very inappropriate.

The godly, on the other hand, see in the threatened calamity the burning of the temple—the cessation of God's worship, the church, God's only witness in the world, and his representative, in captivity, trodden under foot of the heathen. They fear the total quenching of this only light of the world. In this state of mind they need encouragement; but of what sort: promises of future temporal glory and distinction as a race? How inappropriate!

God better knows their wants. He assures them of the church's return from captivity; the re-establishment of his worship with her, and her future extension and glory under the Messiah. This meets their condition of mind. These promises, so far from being addressed to the race, only belong to the humble, godly portion of the church.

For an illustration, take the prophecy of the seventy weeks, in Dan. 9:24-27. Daniel mourning over the seventy years' captivity, in the sixty-ninth year makes confessions and supplications. What is the burden of his prayer? Is it return to Palestine? If it be, God's answer does not agree with the prayer, and hence infidels have objected to its genuineness. But no—his prayer was for forgiveness of the sins of the church, and the return of God's favor to her. This God answers, by promising seven times 70 (70 weeks) years of his smiles and blessing, to be ended by no return of his wrath; but the grand consummation of blessing, the coming of the Messiah. This is befitting. So are all the promises. They meet the wants of those to whom they are spoken. They are mostly given to meet the despondency of the godly, who "trembled at God's word," and to whom Jewish pre-eminence was of little value, but the prosperity of the church of God. They were given to the church, and not to the Jewish race: and the church is the heir to them, and glories in her inheritance. This, we think, is the case with the great mass of the promises of the Old Testament.

N. V. Evangelist.

### The Godly Widow.

"Let thy widows trust in me."—Jer. 49:11.

It is well! All that He does who speaks these touching words is well. It is well with you, for He who gave in love, in love has taken away the mercy that he gave. The companion of your youth, the friend of your bosom, the



treasure of your heart, the staff of your ripeness, and the solace of your declining years, is removed, but since God has done it—it is, it must be well. Look now above the circumstances of your deep and dark sorrow, the second causes of your bereavement, the probable consequences of your loss.—God has done it; and that very God who has smitten, who has bereaved, and who has removed your all of earthly goods, now invites you to trust in him. Chance has not brought you into this state; accident has not bereft you of your treasure; God has made you a widow, that you may confide in the widow's God.

With your peculiar case the word of God in a pre-eminent degree sympathizes. It would seem, indeed, as if a widow's desolateness took the precedence of all other bereavements in the Bible. It is touched with a hand so gentle, it is referred to with a tenderness so exquisite, it is quoted with a solemnity so profound, it would seem as if God had taken the widow's sorrow, if I may so express myself, into his heart of hearts. "Ye shall not afflict the widow." "He doth execute the judgment of the widow."—"The sheaf in the field shall be for the widow."—"He relieveth the widow."—"He will establish the border of the widow."—"A judge of the widow is God."—"Plead for the widow."—"Pure religion and undefiled before God and the Father is this, to visit the widows in their affliction."—"Let your widows trust in me." What a cluster of divine and precious consolations for the widow is here! How do their extraordinary appropriateness to her case, their extreme delicacy in dealing with her position, their especial regard for her circumstances; above all, their perfect sympathy with her lonely sorrow, betray the heart from whence they flow!

And who is the object of the widow's trust? "In me," says God. None less than himself can meet your case. He well considers that there is an acuteness in your sorrow, a depth in your loss, a loneliness and a helplessness in your position, which no one can meet but himself. The first, the best, the fondest, the most protective of creatures has been torn from your heart, is smitten down at your side; what creature could now be a substitute? A universe of beings could not fill the void; God in Christ only can. O! wonderful thought, that the Divine Being should come and embosom himself in the bereft and bleeding heart of a human sufferer—that bereft and bleeding heart of yours. He is especially the God of the widow. And when he asks your confidence, and invites your trust, and bids you lift up your weeping eye from the crumbled idol at your feet, and fix it upon himself, he offers you an infinite substitute for a finite loss; thus, as he ever does, giving you infinitely more than he took; bestowing a richer and a greater blessing than he removed. He recalled your husband, but he bestows himself. And O, the magnitude of this trust! It is to have infinite power to protect you, infinite wisdom to guide you, infinite love to comfort you, infinite faithfulness at all times to stand by you, and boundless resources to supply your every need. It is to have the God who made heaven and earth, the God to whom the spirits of all creatures are subject, the God who gave his dear Son to die for you, the God of the everlasting covenant to be your shield, your counsellor, your provider, your God forever and ever, and your guide even unto death.

And what are you invited thus to intrust to God? First, *your own self*. It is one of the greatest, as it is one of the most solemn peculiarities of the gospel, that it deals with us as individuals. It never, in all the commands it enjoins, and in all the blessings it bestows, and in all the promises, loses sight of our individuality. This, then, is a personal confiding. You are to trust yourself into God's hands, God seems now to stand to you in a new relation. He has always been your Father and your friend. To these he now adds the relation of husband. Your present circumstances seem to invest you with a new claim, not upon his love—for he has always loved you, as he loves you now—but upon his especial, his peculiar, his tender care; the affectionate solicitude of the husband blending with the tender love of the father. You are to flee to him in your helplessness, to resort to him in your loneliness, to confide to him your wants, and to weep your sorrows upon his bosom.

Secondly, your children. "Leave your fatherless children; I will preserve them alive." A state of half-orphanage is one of peculiar interest to God. A fatherless child is an object of his especial regard and care. "Thou art the helper of the fatherless."—"A father of the fatherless is God."—"Enter not into the field of the fatherless; for their Redeemer is mighty, he will plead their cause with thee." Encouraged by this invitation and this promise, take, then, your fatherless ones, and lay them on the heart of God. He has removed their earthly father that he may adopt them as his own. His promise that he will "preserve them alive," you are warranted to interpret in its best and widest sense. It must be regarded as including, not

temporal life only, but also spiritual life. God never offers us an inferior blessing when it is in his power to confer, and our circumstances demand, a greater. He will preserve your fatherless ones alive temporally, providing all things necessary for their present existence; but, infinitely more than this, he will in answer to the prayer of faith, preserve their souls unto eternal life. Thus it is a promise of the life that now is, and also of that which is to come.

### Objections to the Resurrection.

A correspondent of the *Evangelist* notices an article in a recent number of the *Democratic Review*, presenting certain objections to the received doctrine of the resurrection of the body. We give some extracts:

"The statements to which we have referred are the following: Now, if a resurrection of all who have lived should take place, even within a short time, without any material increase of the vast numbers who have lived on the earth, where would they find room, even for the shortest space of time, to dwell in? Their numbers would cover the whole surface of the earth in one solid mass, to a depth or height of miles in thickness."—p. 244. And again: "According to computation on the subject, there has already existed upon the earth a sufficient number of inhabitants to constitute a bulk of matter equal in amount to the whole contents of this globe, which amount will increase as time rolls on, until it may exceed it by ten thousand fold."—p. 223.

These are grave statements: let us see what they amount to when weighed in the balance of a just and undeniable demonstration. The flood, which emptied the earth of its inhabitants, took place in the year of the world 1656. The whole number of the human race previous to that period, and all on the earth at that time, could not have amounted in round numbers to more than as many millions; and probably not half that number. But we will put it down 1,556,000,000. Since the flood, there may have been, say 4,200 years. This is forty-two centuries. Now, it is supposed that the earth changes her population three times in a century. There have been, then, 126 generations since the days of Noah. There are at present upon the earth's surface according to the most accurate accounts, 1,000,000,000 of inhabitants. But as this number diminishes, in proportion as you turn back towards the days of Noah, it is unquestionably above and beyond the truth, to say that 500 millions is the mean number that have been upon the earth since the day that Noah came forth out of the ark. This sum is to be multiplied by 126, the number of generations since that period, which gives in round numbers, 63,000,000,000, sixty-three thousand millions. This sum, added to that which had been upon the earth previous to the flood, gives 64,656 millions. But we will call the whole amount in round numbers, sixty-five thousand millions, 65,000,000,000.

We will next determine how many can be buried on one square rod, or 16 1-2 feet square. Taking the human race as they die, there can be at least 130; for we are at liberty to place them in any position, so that one shall not overlap, or lie on another. Well then, we place each body on its side. We will take from a square rod a strip 6 1-2 feet wide, on which we will lay persons of that height, the head of one to the feet of the other. In this position, it is demonstrable that at least 16 might lie in that course through. We will next take a strip five feet wide, on which we will place the bodies in the same position; and on this course we shall find it easy to lay at least 20. Next we will take a strip three feet wide, on which, placing the dead in the same position, we can place as many as 30. In the remaining strip of 2 feet wide, we can place as many as 70. These added together make the number 136, but we will put it down at 130 to every square rod. Now, there are 160 square rods to an acre; therefore, on one square acre we might bury 20,800; but we will put it 20,000 per acre. There are 640 square acres in every square mile; therefore, in every square mile we could bury 12,000,000. The State of New York contains 46,000 square miles. This sum multiplied by the number just given, 12,800,000, or that which can be placed on every square mile, gives 588,800,000,000. But we have found only 65,000,000,000 on the earth since the days of Adam. According to this, the territory of "the Empire State" would make something over nine burying grounds for the whole world! And if you place the bodies in their usual position as they are buried, the State of New York would furnish land enough now for at least two cemeteries for the entire race of men.

Alas for the Review! How this statement, (which by the way, no man can question,) looks by the side of the declaration, that there had been enough already on the earth to form

a body approximating in size to the earth itself. We heard the statement made not long since, by a gentleman whom we had supposed incapable of committing such an error, that there had been a sufficient number already upon the earth to cover the land at least four feet deep. This statement was made on a funeral occasion, while dwelling upon the resurrection. We are inclined to think, if his eye shall fall on the above solution or result, call it what you please, he will review his sermon somewhat severely before he preaches it again.

There are other positions which the writer in the Review has taken, and brought forward a objections against the commonly received notions of the resurrection—which are equally absurd and foolish—to which we may, as we shall find time, at some future period, direct the attention of the readers of the *Evangelist*.

In conclusion, we will modestly suggest to the managers of the Review, either that they correct this mischievous blunder, or confine the attention of their correspondents exclusively to politics.

We should not have felt called on to notice this matter as we have, but our eye has been directed to this Review several times before. Several articles on moral subjects have appeared in it within the past year, which are quite as absurd and pernicious in their tendency as this which we have noticed, and in some cases, to our knowledge, fair and courteous replies in defence of the truth have been denied insertion.

### Worldly Economy.

We chanced, the other day, to hear an apt illustration of worldly economy. A gentleman in large and active business, attended church, as is his custom, on Ash-Wednesday, so arranging his engagements that there was no expected call upon his attention during service hours. Returning to his office in the afternoon, he found there a man waiting, who saluted him rather petulantly with the observation: "You must be getting rich, if you can afford to go to church on a week-day!"

Such is the economy of worldly minds! There are those who will, willingly enough, devise excuses for trenching on the Sabbath, and who can imagine many false pleas of necessity and mercy for secularizing the one day in seven, set apart for public worship. To such minds, the employment of any time usually devoted to business, in the performance of religious duties, or the enjoyment of religious privileges, is a waste. This world so engrosses them, that they know no higher duty than the amassing of dollars and cents. Mammon is their God, and the pursuit of sordid wealth is their worship. When they leave business, it is for rest or for amusement; but they have no appreciation of the comfortable rest which is found in turning the thoughts from earth to heaven; the true pleasure which is realized in heart-worship of the kind Being who gives us our goods, and our capacity for enjoying them. As they refuse the duty, and cannot estimate the privilege of going to the house of God with such as keep holy-day, they are honestly surprised that any can afford to go to church on a week-day!

This sordid spirit is the greatest evil religion has to contend with. Its operations illustrate the declaration of Holy Writ, "Ye cannot serve God and mammon." But those who thus "withhold more than is meet," are prudent to their own undoing. They may shipwreck the soul in their covetous heed for the body, and then who shall compensate them? Those who cannot afford to love and worship God on earth, and who find his service weariness, will sooner or later bitterly rue the day when they were careful of the perishing to the neglect of the eternal. God's mercy may cause them this grief while there is yet space for repentance and opportunity to "redeem the time." Thus, in his fatherly goodness, does he often cause temporal misfortunes to afflict us, that, our idols being taken away, we may turn to the worship of the true God. When we too eagerly grasp the world, and it is becoming a snare and a thorn to us, choking the Word, and preventing the seed from bearing fruit, He who cares for us may, under the guise of adversity, confer everlasting good, if we will but so receive it.

Episcopal Recorder.

### Growing up into Christ.

When the apostle speaks of our growing up into Christ, he inculcates an indispensable and every day duty. He intimates, in the words preceding, that we must not be always children or dwarfs, that attain not the growth of men, but that we must be growing towards the stature of the fullness of Christ. Christ gave himself, that is, his life, to us, to be the stock of our own spiritual life. It is not a life separate from his own, but his own life developed in the branches of his mystical body. In thus giving to us himself, his life, he gives us a living and growing principle—that which, from the necessity of its own nature, must grow. Spiritual

life cannot be a latent and inert power within us. In vegetable life there may be the dry seed, having a living principle without growth. But as soon as the seed sprouts, it must grow or die. In spiritual life, the incorruptible seed of the word has its sprouting at regeneration.—Then it strikes a living root in the soul, and opens its foliage to the light of the sun of righteousness, and to the invigorating breath of the eternal Spirit. And growth is essential to the continuance of the begun life. The soul is not only engrafted into Christ, but it is destined to grow up into him.

The secret of spiritual thrift consists in nothing so much as a wise conduct of our relations to the Holy Spirit, and this involves a careful obedience to the suggestions of the indwelling Spirit of Christ. Conscience, quickened by the Spirit, is a voice within us, saying, This is the way, walk ye in it. And when we feel our mind unusually impelled to this or that duty, we may know that the impulse is from the Spirit, if it corresponds with the written dictates of the Spirit in the Bible. In that case, compliance with the suggestions of our own mind or conscience is compliance with the call of the Spirit; and a suppressing of such a suggestion is a grieving of the Holy Spirit, whereby we are sealed unto the day of redemption. It is then of the first importance that we bear a tender sense of the presence of Christ's indwelling Spirit, and fear to grieve it by resisting our own convictions of duty.

Equally important is it that we avoid a presumptuous reliance on the Spirit to promote our thrift without our active concurrence. If any assume that they have the Spirit, and deliberately indulge habits opposite to its proper work, they are much mistaken in that assumption.

The indwelling of the Spirit is of such a nature, that we have need to seek its constant renewal. We must be often at the fountain, if we will have constant refreshings. The heart must keep open doors, if it will have frequent visits of Christ.

Puritan Recorder.

### Pride.

The word pride, etymologically considered, is of the same derivation as the word "parade," and the German word "pracht," meaning show or splendor. It primarily signifies that temper of mind which makes a man esteem something in himself as beautiful or splendid. Self respect is a just source of satisfaction, when confined within proper limits. Pride is its excess. The proud man magnifies himself disproportionately, till his pride induces haughtiness, contempt, and envy.

The examples of pride and its consequences, as set forth in the Scriptures, one would think were sufficient to lead every reflecting mind to repress a spirit so hateful and ruinous. How unlovely and how fatal was the pride of Pharaoh! He was temporally softened by the divine judgments. Yet, returning mercies inflated his self consequence, till he was led by it into the bed of the Red Sea, where the reflux waters swallowed up his whole army, and the surge dashing upon the shore had seemed ever since to be murmuring forth the language of the proverb—"Before destruction, the heart of man is haughty."

Pride was the sin of Nebuchadnezzar. It deposed him from his kingly throne, and reduced him to a fearful state of madness. Haman and his tragical end, Herod and his loathsome malady, are equally signal instances of the consequences of a proud and haughty temper.

These provocations of the judgment of God did not rise at once. They commenced with small beginnings. The pride of Pharaoh did not spring up suddenly from an humble and gentle nature. It must have been nurtured in childhood. The mortification and scorn of Haman, and the diabolical plot to which his pride excited him, were not due to a sudden temptation. Nebuchadnezzar's boast was not like a clap of thunder from a clear sky, and Herod's boastful spirit was not suddenly put on like the robe of silver that enveloped his form, and glittered gloriously in the sun. The power of a bad passion is the result of a long continued growth. It is first small and unobserved, like a bubbling fountain in a deeply secluded recess. It trickles noiselessly through the grass. Thence it comes quietly forth, flashing in the sunlight. Anon it bubbles along the declivity of its course, "making sweet music with the enamelled stone," till swelling to a river, it sweeps on in resistless might, prostrating every barrier that opposes its progress.

Let the young be warned against the dangerous vice. It grows like your frame when you think not of it. It destroys confidence, weakens friendships, awakens enmities.

God has pledged himself to abase the proud. The whole scheme of divine grace assumes the necessity of an humble temper. Every Christian who has had a conscious struggle with scepticism before he embraced the gospel, will admit that his great difficulty was pride. The



scheme of mercy was mortifying to his unhumiliated spirit. This was the foundation of his difficulties regarding the divine nature of the Messiah, the atonement, and forgiveness through the sacrifice of Christ. Cowper has beautifully expressed the thought:

"Though various foes against the truth combine,  
Pride, above all, opposes her design;  
Pride, of a growth superior to the rest,  
The subtle serpent with the loftiest crest,  
Swells at the thought, and kindling into rage,  
Would hiss the cherub Mercy from the stage."

Pride is a hateful spirit. If it could enter heaven, it would unstring every golden harp, and change the sweet songs of that blessed world into voices of lamentation and woe.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 6, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly diction.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

### THE 120 YEARS TO THE DELUGE.

We copy the following from the *Watchman and Reflector*, of this city, for the purpose of appending a few comments:

"MESSRS. EDITORS:—I do not remember ever to have seen this question proposed or discussed in any paper, secular or religious. It seems to be a general opinion that the Ark was one hundred and twenty years in building. We often hear it so stated, both in public and private. To be sure it is a matter of small moment at this late period; still, we may as well be right as wrong, if we have the means of forming a correct opinion, even on minor points.

"What, then, are the evidences which lead people so confidently to believe that Noah was so long in this great work? Certainly there is nothing in the size of the Ark, which need require that period of labor. It could be built now in five years, as well as fifty. And doubtless God, who ordered the work, could so give him favor with the people, that he need not lack for all the help he could well employ. Besides, his preaching would lose much of its force and power by so long delay.

"I think, however, that the proof is supposed to be in a single passage of Scripture, in Genesis 6:5—'Yet his days shall be an hundred and twenty years;' i. e., the world shall have one hundred and twenty years to repent in. But is this the Lord's meaning? Is it not rather a prophecy of the future brevity of human existence? As much as to have said: 'I shall in future cut off men at a much earlier age. They will soon be esteemed old at one hundred and twenty.' Such seems to me to be the obvious meaning; and subsequent times proved it to be so. From a little after the flood to Moses, one hundred and twenty was the age of man, just as seventy years have been since. Twice the days of man have been shortened: once in the days of Noah, and once in the days of Moses. See Ps. 90.

"But let us look at some facts, showing that Noah could not possibly have been one hundred and twenty years in this work. And, first, Noah's three sons were all born before an intimation is given of the flood. See Gen. 5:32. Shem, supposed to be the youngest, was about ninety-eight years old when the flood was upon the earth, and yet he was born before the flood was ever mentioned to Noah.

"Secondly, all three of his sons were evidently married when the Lord expressly directed Noah to build the Ark. See Gen. 6:18. No person had previously been married under sixty-five, of which we have any account. This would only leave thirty-three years, at most; and there is no evidence that they might not have been married for years. Be this as it may, Noah could not have been fifty years, according to any reasonable construction to be put upon these passages; and to me, it is quite evident he could not have been twenty.

"If any of your readers have any evidence to show the incorrectness of the above conclusions, they shall have my thanks at least, if they will present them."

The particular point in the foregoing to which we wish more particularly to allude is the period of 120 years. Commentators with very few exceptions have understood this period to be the time that the LORD would spare the old world, and give them space for repentance,—at the end of which, if they repented out he would destroy them. In this age of the world, when every long settled question is being disputed, and the declarations of Scripture respecting the unity of the human race, the length of the week of creation, the universality of the deluge &c. are brought into disrepute—by those who profess to yield to none in respect to the word of God—we may ex-

pect that *religious papers* will give currency to communications questioning other equally explicit declarations.

The point at issue here, has no respect to the length of time during which the ark was being built,—although that is nominally the burden of the article. There is no evidence that NOAH was commanded to build the ark at the same time that the striving of the Spirit with man was limited to 120 years. We know of nothing to forbid the supposition that God waited till near the close of the period he had given the world for their repentance, before he commanded the building of the ark. Had they repented during that period, no ark would have been needed for the saving of NOAH and his family. And it was not necessary that it should be commenced, till man had given full proof of his determination not to listen to God's preacher of righteousness. When the command is given to build the ark in Gen. 6:14, NOAH's sons had been born; but there is no evidence of their birth when the time was limited to 120 years; and therefore all the objections in the above article to that period—understood as a period of time extending to the deluge, vanish.

The 9th verse of Gen. 6th, begins a new paragraph, and evidently brings to view a later period,—the epoch at which God limited the striving of the Spirit with man. It seems to have no connection with the previous portion of the chapter; and bears evidence of being a more full prediction of the event before brought to view—the purpose of God being now more fully disclosed.

The application of this period to the reduced age of man, is sustained by no evidence. The declaration that—"From a little after the flood to Moses, one hundred and twenty years was the age of man, just as seventy years have been since" is purely an assumption. Also the declaration that "Twice the days of man have been shortened: once in the days of NOAH, and once in the days of Moses," is a like assumption. We know indeed that the age of man has been reduced from that of centuries to its present limits; but there have been no great epochs in this world's history when it was shortened from near a 1000 years to 120, and from 120 to 70 years. To sustain the assertion in the *Watchman and Reflector* it must be shown that during a period, after the utterance of this prediction, the age of man was about 120 years. After the flood, it was gradually lessened. There was no sudden shortening of it; as there would have been had such been the meaning of the text. NOAH lived after the flood 350 years—in all 950; SHEM lived 600 years; ARPHAXAD, 438; SALAH, 433; EBER, 464; PELEG, 239; REU, 239; SERUG, 230; NAHOR, 148; TERAH, 205; ABRAHAM, 175; SARAH, 127; ISAAC, 180; JACOB, 147; JOSEPH, 110; LEVI, 137; KOHATH, 133; AMRAM, 137; AARON, 123; MOSES, 120; JOSHUA, 110; ELI, 98; DAVID, 70. The above, after a cursory examination, are all that we discover whose age at their death is mentioned in the Bible, from NOAH to SOLOMON—a period of more than 1600 years. Of those, only a single one died at the age of 120; only four of them died under that age; and only one of these died during the first 1000 years after the utterance of this prophecy.

The Bible therefore is evidence that the age of man, from a little after the flood to Moses, was not merely 120 years; and there is no evidence that in the time of Moses it was shortened to 70 years. The prediction therefore could not be in reference to the reduced age of man; and must consequently have been made in view of the approaching deluge. The theories of men are easily disproved. This theorizer must have adopted his conclusion without even opening the Scriptures to inquire respecting man's age after the flood. He guessed that such was its application, and at once gave publicity to it.

### THE REEEMED INHERITANCE, AND ITS RIGHTFUL OWNER.

Passing by the Royal Exchange, I observed\* that the large letters which are affixed in front of that noble edifice were taken down and placed under the portico. I was afterwards informed that this was done in order that they might be illuminated and replaced. A glance at one of the words, the word "fullness," led me to ruminate upon the well-known text in Psalm 24:1, "The earth is the LORD's, and the fullness thereof;" and I was impressed with the majesty and comprehensiveness of the sentence. I also called to mind that it was the suggestion of the Prince-Consort that these words were placed in such a conspicuous situation, and that the same noble personage had caused the same impressive sentence to be printed on the cover of the catalogue of the Great Exhibition. While musing upon these points, the inquiry arose in the mind, "Is it so?" and this inquiry assumed a twofold form. First, is the application of this Scripture correct, or in agreement with the mind of God? Secondly, do the actions of men accord with the acknowledgment here made?

It is an ungracious task to approach a subject with the language of inquiry, which is already calling

forth that of eulogy, or to utter a word of admonition where nothing is heard but exclamations of admiration. But still, such inquiries and admonitions may be necessary, and it may be true wisdom to give heed to them.

Let us, then, in a spirit of reverence for truth, and with earnest prayer to God, attend to the first question. Is the meaning usually attached to the first verse of the twenty-fourth Psalm the true one? This text is used as a testimony to the existence of God,—to his power as the great Creator,—his goodness as a God of providence,—and his wisdom as the author of all man's inventive skill and productive power. Those who have inscribed the words where they are, wish them, I suppose, to be considered as saying on their behalf, "Thou, LORD, hast founded all, and filled all, and we acknowledge thee as the great Father of this goodly universe. The earth, with all it contains, is thine, and we own thee as its proprietor."

All this is true and good. No one wishes to dispute these facts, and it is meet and right to acknowledge them. The quotation of Psalm 24:1, by the apostle in 1 Cor. 10:26-28, not only proves all this, but proves also that the passage is applicable to the Lord Jesus, into whose blessed hands all things are given; who is "LORD of all, and LORD over all;" and by whose glorious mediation all things are spared for man's use generally, and are sanctified specially for their benefit who are his brethren, and who shall be joint possessors with him of all things: "For all things be yours, whether the world, or life, or death; and ye are CHRIST's, and CHRIST is God's."—1 Cor. 3:22, 23.

But the question still returns,—although this is a meaning, and contains a glorious fact,—yet is it the meaning of this passage? Is the truth taught us by this psalm nothing more than that God is the Creator and Governor of the world? that all things belong to Him by right of creation, and that He overrules all times and events? Are these the truths God is here teaching? In other words, is this passage *declarative* or *prophetic*? Does it describe what *now is*, or what is *to be*? Does it bring before us the present confused and disorganized world, *overruled* by that great and holy Being whose *authority* is generally disowned,—or "*the world to come*," where all shall be order and beauty, and where "God shall be all in all"? There is every reason, I think, to conclude that this psalm describes the latter and not the former condition of this earth; and, consequently, to confine this sublime declaration to the present state of things, is to mistake God's meaning and to come short of his design. Much, very much harm results from applying to the present period those passages of Scripture which refer to the future. By such a procedure a false sense of security is induced, the eye of hope is dimmed, and the reader is, in a great measure, cut off from sympathy with God in that subject of which he hath spoken.

The twenty-fourth Psalm is one which unquestionably refers to "MESSIAH the Prince." It describes him as the possessor of all things, by whom and for whom all things were created (vs. 1, 2),—as the worthy ONE; and the *only* worthy ONE of all the human family who, on the ground of perfect personal righteousness, can claim to "ascend the hill of the LORD and stand in his holy place." He having "glorified God on the earth, and finished the work given him to do."—Vs. 3-5. He who hath done all this, whose right it is to enter heaven and take possession of his Father's house and his Father's throne, hath done all as the head of a chosen race; who being predestinated to be conformed to him, having been given to Him and sanctified by his blood, are counted to the LORD for a generation. (V. 6, compared with Ps. 22:30.) The Lord Jesus is the leader and fore-runner of his people in tribulation, in grace, and in glory.

The closing words of the psalm before us are peculiarly sublime; and when listened to with a believing and loving ear, the heart of the listener is filled with rapturous wonder, holy joy, and lively hope. A triumphant Conqueror, a glorious King appears; He enters the everlasting doors, and takes possession of a kingdom which cannot be moved. He is welcomed by Him who said with divine light, "Who is this that engageth his heart to approach unto me?" (Jer. 30:21), and "Thy throne, O God, is for ever and ever."—Psa. 45:6. He is enthroned amidst the joyful acclamations of all holy and redeemed beings, for "when God bringeth again the first-born into the world, he will say, Let all the angels of God worship him."—Heb. 1:6. Then will they sing in responsive choirs, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. The LORD of hosts, he is the King of glory."

That this sublime passage did not receive its full accomplishment when CHRIST ascended from Mount Olivet, seems evident from the fact, that after that event the apostle says, "We see not yet all things put under him."—Heb. 2:8. The earth, with its

fullness, is not yet his. His name, as the glorious ADON, is not yet excellent in all the earth, although he hath set his glory above the heavens.—Psa. 8:1. When "he comes in his own glory," and "sits upon the throne of his glory" (Matt. 25:31), he will be revealed as "the King of glory," victorious over all his foes (Rev. 19:16), "KING OF KINGS, AND LORD OF LORDS;" and his people, who in all ages have been conformed to Him in suffering and service, will become the denizens of his glorious and everlasting kingdom.

Then the earth will be indeed "the LORD's, and the fullness thereof; the world, and they that dwell therein." It will be filled with the knowledge of the LORD, and with the glory of the LORD, as the waters cover the sea. Then "JEHOVAH will be King over all the earth; in that day there shall be one LORD, and his name one." A careful comparison of Psalm 24:1, 2, with those passages just cited, and also with the 93d, 96th, 97th, 98th, and 99th Psalms will, I think, lead to the conclusion, that two verses under consideration are prophetic of "the times of the restitution of all things." Observe, it is not only said that "the earth is the LORD's, and the fullness thereof," but also "the world, and they that dwell therein." Creation will then be renewed, it will be delivered from the curse. The earth shall yield her increase; the world shall exhibit a glorious fullness; and all shall be used for God, and God owned in all, on the ground of this long-expected renewal (Rom. 8:19-22),—expected because promised. Creation is commanded to rejoice when the LORD cometh. The heavens, the earth, the sea, the fields, the trees of the wood, are all exhorted "to sing out at the presence of the LORD."—Psa. 98:11-13. Then will be fulfilled what is written in that sublime ode, so descriptive of creation's beauties and the Creator's glories: "Thou sendest forth thy Spirit, they are created; and Thou renewest the face of the earth. The glory of the LORD shall endure for ever; the LORD shall rejoice in his works."—Psa. 104:30, 31.

Then shall man also, for whose sake creation was cursed,—man, the defiler of heaven and the defiler of earth,—fallen and filthy man,—shall become, in the highest and noblest sense, "*the Lord's*." God's will shall then be done on earth as it is done in heaven. Man will no longer "say to the Almighty, Depart;" and God will no more be constrained to say, "Ye are not my people." God will rest in his love, and rejoice over his people with singing; and man will say to his fellow-man, and nation will exclaim to nation, "O come, let us worship and bow down; let us kneel before the LORD our Maker, for we are the people of his pasture and the sheep of his hand." Thus shall nature be renovated and man renewed, and the whole world, with its fullness, be presented by the redeeming Son to the living Father as a glorious trophy of His power to save. Then will He be seen to be "the LORD of hosts, mighty in battle." That great conflict described so frequently and minutely in God's word (Isa. 63:1-3; Psa. 2d; Zech. 14th; Rev. 19th), will then have been fought; all principality and power put down; Satan's head bruised; and death swallowed up in victory. The anti-typical DAVID, victorious over all enemies, shall ascend with gladness to the long-promised throne, "His own throne," and all the companions of his tribulation shall share His triumphs, enter into His joy, and participate in his inheritance.

Concerning this restored and stable state of things, it is written in Ps. 24:2, "For he hath founded it upon the seas, and established it UPON THE FLOODS." If Ps. 93:3, 4; Ps. 46:1, 2; Isa. 17:12; Dan. 7:2, 3; and particularly Rev. 17:5, are studied in connexion with this verse, it will, I think, appear evident that the reference is not to natural, but symbolic floods; and that the great truth here taught is, what various passages of Scripture plainly assert,—that God's everlasting kingdom will be founded upon the ruins of all earthly sovereignties, which must all be displaced to make way for it. The scene, or platform of the kingdom of God, will be where the floods of ungodly men and tumultuous nations once tossed their wild waves. It will thus be *recovered territory*, won back from what seemed doomed to be the perpetual domain of the ocean of sin. How striking and how beautiful is the contrast in Daniel 7:17, 18, viewed in this light: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." We are also taught that this kingdom will be founded in spite of all the opposition made by those who bind themselves together against the LORD and against His CHRIST. Looking at these enemies of God, and at their efforts, as described in Ps. 2, one may exclaim, "The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves," but vain is their opposition. "The LORD on high is mightier than the noise of many waters; yea, than the mighty waves of the seas." In a similar strain the prophet ISAIAH speaks, "Woe to the multitude of many peo-



ple, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 7:12, 13.—(To be continued.)

## NEW VERSION.

At the second anniversary of the "American Bible Union" an address was delivered by Rev. D. E. THOMAS, in favor of a new translation of the Scriptures, from which we make the following extracts:

The beauties of the commonly received version are marred by numerous obsolete terms, many of which are unintelligible to thousands of modern readers.

As instances, we may refer to the following passages; and give the meaning.

Wist occurs thirteen times—seven times in the Old Testament, and six times in the New. What is so sacred in this word that it cannot be rendered *knew*?

Wot or Wotteth occurs eleven times—eight times in the Old Testament, and three times in the New.

Listed, to choose or desire, is used twice—Matt. 17:12; Mark. 9:13.

Leasing, falsehoods, lies.—Psa. 4:2; 5:6.

Sod, boil or agitate liquids by heat.—Gen. 25:29; 2 Chron. 35:13.

Sodden occurs six times in the Old Testament.

Seethe, bake or boil, occurs eight times; the present participle *seething* is used three times.

Albeit, although.—Ezek. 13:7. Phil. 19.

Bestead, ill accommodated; or, distressed.—Isa. 8:21.

Bewray, betray.—Isa. 16:3; Prov. 27:16; 29:24; Matt. 26:73.

Cracknels, hard cakes or biscuits.—1 Kings 14:13.

Daysman, umpire or judge.—Job. 9:33.

Earing, ploughing. Gen. 45:6; Exo. 34:21.

Holpen, helped.—Psa. 83:8; 86:17; Isa. 31:3; Dan. 11:34; Luke. 1:54.

Kine, cows, occurs twenty times.

Magnifical, great or grand.—1 Chron. 22:5.

Munition, fortress.—Isa. 29:7; Nah. 2:1. The plural form of the word is used in five instances.

Purtenance, inwards.—Exo. 12:9.

Prevent, going before, anticipate.—David is made to prevent the dawn of the morning.—Psa 119:147. To prevent God.—Psa. 88:13. His eyes preventing the night watches.—119:48. Paul is made to assure us that the living shall not prevent those who are asleep.—1 Thess. 4:15.

Ensnare, pursue, follow.—1 Pet. 3:11.

Ravin, plunder, or prey.—Nah. 2:12.

Bruit, report, rumor.—Jer. 10:22; Nah. 3:19.

Eschew, shun, avoid.—1 Pet. 3:11; Job. 1:1, 8; 2:3.

Wax, become, grow, occurs twenty-two times.

Waxen nine times, and Waxing one.

Trow, think.—Luke 17:9.

Dureth, endureth.—Matt. 13:21.

Minish, diminish.—Exo. 5:19. Minished.—Psa. 107:39.

Garner, granary.—Matt. 3:12; Luke 3:17. Garners.—Psa. 144:13; Joel. 1:17.

Taches, hooks or buttons, occur seven times.—Exo. 26:6; 11:33.

Tale, number.—Exo. 5:8, 18; 1 Sam. 18:27; 1 Chron. 9:28.

Chode, contend or strive.—Gen. 31:36; Num. 20:3.

Stricken in age, advanced in age.—Gen. 18:11; 24:1. In years.—Josh. 13:1; 1 Kings 1:1; Luke 1:7, 18.

Quick, living.—Acts 10:42; 2 Tim. 4:1; 1 Peter 4:5.

Wench, servant maid.—2 Sam. 17:17.

Passion, suffering.—Acts. 1:3. The Greek word *pasko* occurs in the New Testament forty-two times. In the commonly received version it is rendered *suffer* thirty-nine times; *passion*, one; *vexed*, one, and one by the verb to feel—to feel is not to suffer.—Acts. 28:5. We have given forty-two obsolete words, and scores of antiquated expressions might be easily added to the list.

The inaccuracies of the present English version are numerous. Time will allow me to specify but few.

1. The mood and tenses of verbs are in many instances wholly overlooked.

Matt. 9:13 is made to read, "I will have mercy and not sacrifice," instead of, I desire mercy and not sacrifice. The verb *thelo* is in the present tense, of the indicative mood.

Matt. 5:23—"If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee," one verb is put in the subjunctive, the other in the indicative mood. Both should have been in the subjunctive.

John 5:39 reads, "Search the Scriptures," &c., instead of, "Ye do search the Scriptures." The verb *ereunate* is in the indicative mood, and not the imperative, and is connected by a copulative conjunction

with the verb *dokeite*, which on all hands is acknowledged to be in the indicative mood. See Dr. CAMPBELL'S and BLOOMFIELD, *in loco*.

John 13:3 reads, "He was come from God and went to God," instead of, "was going to God." See DODDRIDGE'S Family Expositor, *in loco*.

Rom. 9:3 reads, "For I could wish that myself were accursed from CHRIST," instead of, I used to wish, &c. The original verb *ukomeen* is in the imperfect tense, of the indicative mood, and not in the imperfect tense of the potential. A similar error is found in Matt. 26:45, where *kathendo* is taken in the imperative mood, instead of the indicative, thus: "Do you still sleep on and take your rest."

2. One part of speech is often changed into another, to the evident injury of the passage. One instance, out of many, must suffice. In Acts 23:15, the Greek preposition *pros*, is translated by the adverb *ever*—"And we, or ever he come near, are ready to kill him," instead of, And we, before he is near, &c.

3. Important words are often omitted. John. 10:24 reads, "How long wilt thou make us to doubt?" Instead of, How long wilt thou make our souls doubt? In this instance, the possessive adjective pronoun is changed into the accusative, and the word *pseucheen* wholly omitted.

2 Cor 12:15 reads, "And I will very gladly spend and be spent for you," instead of, And I will very gladly spend and be spent for your souls. The same fault as the foregoing, and the same word left out.

In Acts 24:25, the expression *kai tou krimatos* is rendered judgment, and not the judgment. The article is left out, and the passage exposed to the cavils of errorists. A small volume of such omissions might be adduced. Instances are not wanting in which the article is left out before *Christos*—CHRIST.

4. Many important words are added.—2 Sam. 16:16. 2 Kings 11:2, and 2 Chron. 23:11, are made to read, "God save the king," &c. The term God is not in the original. It is evidently added to please the English monarch, but it deceives the English reader.

Luke. 20:16, Rom. 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Cor. 6:15; Gal. 2:17; 3:21; 6:14, contain the words "God forbid." The word God is not in the original of these passages, nor any term equivalent to it. Injustice is done to the apostle, as if he were regardless of that command which required him to reverence the name of the Deity.—(To be continued.)

## MALACHI.

The final predictions of this prophet are well known for their powerful and lofty threatenings of national ruin. Yet the condition of his country at the moment, was unquestionably the last which could have justified any human conjecture of its dissolution by divine vengeance. The people had but lately rebuilt their temple, had conformed to the renewed law of their fathers, had received the recovered Scriptures, and had commenced a new and purified polity. That there were remnants of the habits and corruptions of Babylonish life among them, is obvious from his rebukes, and those of ZACHARIAH and EZRA. But those were slight stains, and the error which was predicted as the final source of their ruin—a ruin, too, at the distance of four hundred years—as of a wholly opposite character,—the national disdain of contact with the Gentile world, the national pride in the exclusiveness of their religion, and the national vindictiveness against that Mightiest of all Teachers, and Supreme of all Sovereigns, who came to announce the admission of mankind into the privileges of Israel. Independently of our direct knowledge of the universal inspiration of Scripture, this utter dissimilarity to human conclusions must make us feel that this awful denouncement of the matured vices of a land, then in their first period of regeneration, was the work of a knowledge above man. MALACHI is said to have died young, after assisting the members of the Great Synagogue in the re-establishment of the law of the nation.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. . . But unto you that fear my name shall the Sun of Righteousness arise. . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the LORD of hosts. . . Behold, I will send you ELIJAH the prophet before the coming of the great and dreadful day of the LORD."—Malachi, chap. 4th.

A sound on the rampart,  
A sound at the gate,  
I hear the roused lioness  
Howl to her mate.  
In the thicket at midnight  
They roar for their prey  
That shall glut their red jaws  
At the rising of day.  
For wrath is descending  
On Zion's proud tower;  
It shall come like a cloud,  
It shall wrap like a shroud,  
Till, like Sodom, she sleeps  
In a sulphurous shower.

For behold! the day cometh,  
When all shall be flame;  
When Zion! the sackcloth  
Shall cover thy name;  
When thy bark o'er the billows  
Of Death shall be driven,  
When thy tree, by the lightnings,  
From earth shall be riven;  
When the oven, unkindled  
By mortal, shall burn;  
And like chaff thou shalt glow  
In that furnace of woe:  
And, dust as thou wert,  
Thou to dust shalt return.

'Tis the darkness of darkness,  
The midnight of soul!  
No moon on the depths  
Of that midnight shall roll,  
No starlight shall pierce  
Through that life-chilling haze;  
No torch from the roof  
Of the temple shall blaze.  
But when Israel is buried  
In final despair,  
From a height o'er all height,  
God of God, Light of Light,  
Her sun shall arise—  
Her great Sovereign be there!

Then the sparkles of flame,  
From his chariot-wheels hurl'd,  
Shall smite the crown'd brow  
Of the god of this world!  
Then captive of ages!  
The trumpet shall thrill  
From the lips of the seraph  
On Zion's sweet hill.  
For vested in glory,  
Thy monarch shall come.  
And from dungeon and cave  
Shall ascend the pale slave;  
Lost Judah shall rise  
Like the soul from the tomb!

Who rushes from heaven?  
The angel of wrath;  
The whirlwind his wing  
And the lightning his path.  
His hand is uplifted,  
It carries a sword;  
'Tis ELIJAH! he heralds  
The march of his Lord!  
Sun, sink in eclipse!  
Earth, earth shalt thou stand,  
When the cherubim wings  
Bear the King of thy kings!  
Wo, wo to the ocean,  
Wo, wo to the land!

'Tis the day long foretold,  
'Tis the judgment begun;  
Gird thy sword, thou Most Mighty!  
Thy triumph is won.  
The idol shall burn  
In its own gory shrine;  
Then, daughter of anguish,  
Thy dayspring shall shine:  
Proud Zion, thy vale  
With the olive shall bloom,  
And the musk-rose distill  
Its sweet dew on thy hill;  
For earth is restored,  
The great kingdom is come!

Blackwood's Magazine.

## FROM THE TERRITORY OF UTAH.

Extract of a letter from a judicial officer of the Government at Great Salt Lake City, dated, September 20th, 1851:

I shall leave for the States on the 1st October; and most gladly will I go, for I am sick and tired of this place—of the fanaticism of the people, followed by their violence of feelings towards the gentiles, as they style all persons not belonging to their church. I have had a feeling and personal proof of fanatical intolerance within the last few days. I will give you a cursory view of the circumstances and the sense.

As soon after my arrival here as my illness would permit, I heard from Judge B. and Mr. Secretary H. accounts of the intolerable sentiments of the community towards the Government officers, and the Government itself, which filled me with surprise. I learned that not only were the officers sent here treated with coldness and disrespect, but that the Government of the United States on all public occasions, whether festive or religious, was denounced in the most disrespectful terms, and often with invectives of great bitterness. I will mention a few instances. The 24th of July is the anniversary of the arrival of the Mormons in this valley. It was on that day of this year that they assembled to commemorate the interesting event. The orator of the day on that occasion spoke bitterly of the course of the United States toward the church of "Latter Day Saints," in taking a battalion of their men from them for the war with Mexico, while on the banks of the Missouri river, in their flight from the mob at Nauvoo. He said the Government of the United States had devised the most wanton, cruel, and dastardly means for the accomplishment of their ruin, overthrow, and utter extermination.

His excellency Governor Young, on the same occasion, denounced in the most sacrilegious terms the memory of the illustrious and lamented General and President of the United States, who has lately gone to the grave, and over whose tomb a nation's tears have scarcely ceased to flow. He exclaimed, "Zachary Taylor is dead and gone to hell, and I am glad of it!" and his sentiments were echoed by a loud amen from all parts of the assembly. Then rising, in the excess of his passion, to his tip-toes, he vociferated, "I prophecy, in the name of Jesus Christ, by the power of the priesthood that is upon me, that any other President of the United States who shall lift his finger against this people will die an untimely death, and go to hell." This kind of feeling I found pervading the whole community, in some individuals more marked than in others.

You will remember, that I was authorized by the managers of the Washington National Monument Society, to say to the people of the Territory of Utah, that they would be pleased to receive from them a block of marble, or other stone, to be deposited in the monument "as an offering at the shrine of patriotism." I accordingly called upon Gov. Young, and apprized him of the trust committed to my hands, and expressed a desire to address the people upon the subject, when assembled in their greatest number. He replied that on the following Monday, the very best opportunity would be presented. Monday came, and I found myself at their Bowerly, in the midst of at least three thousand people. I was respectfully and honorably introduced by "his Excellency" to the vast assemblage; I made a speech, though so feeble that I could scarcely stand, and staggered in my debility several times on the platform.

I spoke for two hours, during which time I was favored with the unwavering attention of my audience. Having made some remarks in reference to the judiciary, I presented the subject of the National Monument, and, incidentally thereto, (as the Mormons supposed,) I expressed my opinions in a full, free, unreserved, yet respectful and dignified manner, in regard to the defection of the people here from the Government of the United States. I endeavored to show the injustice of their feelings toward the Government, and alluded boldly and feelingly to the sacrilegious remarks of Gov. Young toward the memory of the lamented Taylor. I defended, as well as my feeble powers would allow, the name and character of the departed hero from the unjust aspersions cast upon them, and remarked that, in the latter part of the assailant's bitter exclamation that "he was glad Gen. Taylor was in hell," he did not exhibit a Christian spirit, and that, if the author did not earlier repent of the cruel declaration, he would perform the task with keen remorse upon his dying pillow.

I then alluded to my nativity—to my citizenship—to my love of country—to my duty to defend my country from unjust aspersions, wherever I met them—and trusted that, when I failed to defend her, my tongue, then employed in her advocacy and praise, might cling to the roof of my mouth, and that my arm, ever ready to be raised in her defence, might fall palsied at my side. I then told the audience if they could not offer a block of marble in a feeling of full fellowship with the people of the United States, as brethren and fellow-citizens, they had better not offer it at all, but leave it unquarried in the bosom of its native mountains.

At the close of my speech the Governor rose, and denounced me and the government in the most brutal and unmeasured terms.

The ferment created by his remarks was truly fearful. It seemed as if the people (I mean a large portion of them) were ready to spring upon me like hyenas and destroy me. The Governor, while speaking, said that some persons might get their hair pulled or their throats cut on that occasion. His manner was boisterous, passionate, infuriated in the extreme; and, if he had not been afraid of final vengeance, he would have pointed his finger at me, and I should in an instant have been a dead man. Ever since then the community has been in a state of intense excitement, and murmurs of personal violence and assassination toward me have been freely uttered by the lower orders of the populace. How it will end I don't know.

I have just learned that I have been denounced, together with the Government and officers, in the Bowerly again to-day, by Gov. Young. I hope I shall get off safely. God only knows. I am in the power of a desperate and murderous set. I, however, feel no great fear. So much for defending my country. I expect all the officers of the territory, at least Chief Justice B., Secretary Harris, and Captain Day, Indian agent, will return with me, to return here no more.

National Intelligencer.

## The Danger of Prosperity.

As long as the waters of persecution are upon the earth, so long we dwell in the ark; but when the land is dry, the dove itself will be tempted to a wandering course of life, and never return to the house of her safety.

Many are not able to suffer and endure prosperity; it is like the light of the sun to a weak eye—glorious indeed in itself, but not proportioned to such an instrument.

In the tomb of Terentia, certain lamps burned under ground many ages together; but as soon as ever they were brought into the air, and saw a brighter light, they went out, never to be re-kindled. So long as we are in the retirements of sorrow, of want, of fear, of sickness, or of any sad accident, we are burning and shining lamps; but when God comes with his mercy, with his love, with his forbearance, and lifts us up from the gates of death, and carries us abroad into the open air, so that we converse with prosperity and temptation, we go out in darkness; and we cannot be preserved in heat and light, but by still dwelling in the regions of sorrow.

## LETTER FROM REV. J. INGLIS.

DEAR BRO.:—In prosecuting my inquiries and researches after the truth contained in the sure word of prophecy, I bethought me of an aged and venerable servant of God in Canada, who was reputed to have "some strange notions regarding the kingdom of CHRIST." I knew one other singularity of his—that although he had received a classical education, he had boxed up his library and confined his reading for many years to the word of God, in order that no human authority or opinion might interfere with his impression of divine truth. There are probably few men living possessed of as thorough and accurate an acquaintance with the sacred oracles, and fewer still



who receive the teachings of the Bible with such childlike docility and faith. As you have probably experienced the difficulty of unlearning what man has taught, in order to learn what God teaches, you can understand my desire to learn the conclusions at which such a man had arrived in his independent study of the word of God. I requested him to write for me an outline of his views, and received the following reply. It may subvert the cause of truth, and I am sure it will interest many of your readers to insert his letter in the *Herald*. Whatever may be thought of his views, I am confident that they are derived from a prayerful study of the Bible alone, without the knowledge of any human being holding the same or similar sentiments. At the age of three-score and ten, the writer of their preaches the gospel of the kingdom chiefly in the Gaelic language, over a wide field where he has none but his own flock to sympathize with him. In journeyings of his Greek Testament is his solace, and for the most part his only companion—that is, beyond the Spirit which witness with his spirit—the unseen God with whom he walks, and the unseen SAVIOUR in whom he rejoices. God has still his hidden ones, who will be made manifest ere long. Yours in the blessed hope.

JAMES INGLIS.

#### VIEWS OF THE COMING AND KINGDOM

##### Our Lord and Saviour Jesus Christ.

With Peter our blessed Lord left the care of feeding his flock. And the intelligent believer who reads the two epistles of this holy apostle with solemn prayer and meditation, will see how faithfully he discharged the duty imposed on him by his ascending Lord. "The power and coming of our Lord" forms a great part of the soul-nourishing doctrine of either epistle. In the second epistle (1:10) he says: "Wherefore, brethren, make your calling and election sure, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. . . . Moreover, I will endeavor that you may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice we heard when we were with him in the holy mount." So we have the prophetic doctrine more confirmed, "whereunto ye do well to take heed."

This passage, read in its preceding and subsequent connections, enforces several most important truths on our consideration, a few of which I take the pleasure to select for your reflection.

1. We learn that the power and coming of Christ was an habitual and uniform doctrine of apostolic teaching. Peter says, "We made known to you," &c., and informs us, "Paul also in all his epistles, speaking in them of these things."

2. We are here referred to Christ's own assertions of the doctrine of his coming and kingdom, contained in Matt. 16:21 to 17:9, and the parallel passages in Mark and Luke.

3. We have the occasion of his coming marked out: "For the Son of man shall come in the glory of his Father, with his angels, then shall he reward every man according to his works." As it is elsewhere expressed, "He shall judge the quick and the dead at his bright appearing and kingdom."

4. The vision on the holy mount presents two grand objects of contemplation:—(1.) Christ in his glorious majesty. (2.) A distinct illustration of his kingdom in its two-fold form.—Moses and Elias in glory, and in converse with the King, in the habiliments of his glory, represent the occupants of the New Jerusalem. Peter, James, and John, in mortal flesh, represent the other subjects of his kingdom who occupy the new heavens and earth, for the nourishment of themselves and their offspring. (Rev. 21st and 22d; Isa. 65:17, *ad fin.*)

5. Peter commends to our particular attention the prophetic doctrine on this animating subject.

From the united testimony of the holy prophets and apostles we further learn—

1. At the coming of the Lord Jesus, all the saints from the days of Abel to the moment of his descent from heaven with a shout, shall be caught up together, their bodies being changed to incorruptible and immortal, to meet him in the air, whence "he shall come, and all his saints with him." (1 Thess. 4:15 seq.; Col. 3:4; Zech. 14:5.)

2. He shall appear with great power and glory, shall destroy the Man of sin by the brightness of his coming, and shall sit on the throne of his glory, and commence the judgment of his millennial reign. The righteous of the nations assembled at his tribunal shall be introduced with plaudits to the kingdom, but the false professors shall be banished to the fire prepared for the devil and his angels. (Matt. 24th and 25th; 2 Tim. 4:1; Rev. 20:6; Zech. 4:13.)

3. The heaven and earth that are now shall be burnt up, and new heavens and a new earth, in which dwelleth righteousness, shall succeed them. (2 Pet. 3:10 seq.; Isa. 65:17 seq.)

4. The twelve tribes of Israel being in possession of their everlasting inheritance, but suffering unheard-of calamities from the nations of the earth gathered against them at Jerusalem to battle, shall behold the Messiah coming with clouds. They shall recognize him and mourn for him. They shall be purified by virtue of the fountain opened in that day for the house of David and the inhabitants of Jerusalem, for sin and uncleanness, and thus that nation shall be born in one day. (Zech. 12:10 to 13:2; Isa. 66:8; 31:31; Heb. 8:10.)

5. New-born Israel shall be his, the part of his kingdom in flesh and blood. (John 1:49; Luke 1:30-34; Ezek. 37:20, seq.)

6. Nevertheless, his kingdom shall be universal,

for all nations shall flow into it. (Isa. 22d; Psa. 22d; Dan. 7:14; Ezek. 14:16.)

7. His kingdom shall enjoy happiness unknown on earth since the introduction of sin, peace, purity, and the removal of suffering. And above all, the perpetual presence and residence of the Lord himself, resting in his love, and rejoicing over her with singing. (Isa. 2:1-6; 9:6; Micah 4:1, &c.)

8. He shall reign till his enemies are destroyed—all rule and authority made subject to him, and death abolished. (Psa. 110:1; 1 Cor. 15:24-26, &c.)

10. When he shall have put down all rule, authority, and power, then cometh the end, I apprehend, of his mediatorial office and work. There being no enemy, sin, Satan, nor death, to be destroyed, and no son of Adam to redeem, Christ's human nature shall be resigned—that God may be all in all.

It follows from the above views—1. The kingdom of God is no more the distracted church now existing on earth in belligerent convulsion, than it was any other society before the day of Pentecost.

2. The kingdom will never come while this world stands. So our Saviour said in his good confession before Pontius Pilate—"My kingdom is not of this world."

3. The scriptural view of this subject, refers all our Lord's similes of the kingdom of heaven to their respective issues at his bright coming.

4. The view presented in the 4th article preceding removes the otherwise insurmountable difficulty in John 3:5. Surely Baptists are not prepared to refuse admission into the kingdom to all who are not now immersed in the profession of faith; neither are they prepared for the awful alternation of blasphemously denying the veracity of the Lord when he says, "Except a man be born of water," &c.

5. These views show the propriety of the abrupt manner in which John the Baptist and our Lord introduced the kingdom in the commencement of their ministry, among a people who were familiar with the teaching of the prophets.

6. We see how the least in the kingdom of heaven is greater than John the Baptist, though there has not been born of woman greater than he.

7. Without assumption I may suggest to my dear brethren, that the scriptural view of Christ and his kingdom is the sure key to all the treasures of the Bible. It will enable the scribe well instructed in the kingdom of heaven, to bring out of it things new and old.

8. The kingdom spoken of by the prophets, John, Christ, and the apostles, is a unit. One kingdom of God is all that the Bible recognizes by the appellation, "kingdom of heaven." The blessed theme is interwoven with the whole of the book of God, from the record of the success of the usurper to the vision of the final overthrow of Satan by our Almighty Saviour taking to him his great power and reigning.

9. How fervently should we pray, "Thy kingdom come. Thy will be done on earth as in heaven," persuaded that the latter cannot be accomplished till the New Jerusalem and God himself comes down to dwell with men on the earth.

[The above article contains views respecting probation after the advent, the restoration of the Jews, nations in mortality during the millennium, &c., from which of course we dissent; yet we cheerfully comply with the request of Mr. INGLIS for its insertion.—ED.]

#### Extracts from Letters.

BRO. D. BATES writes from Blandford (Mass.), Nov. 24th, 1851:

DEAR BRO. HIMES:—The Lord be praised for his goodness and his wonderful works to the children of men, in the gift of his beloved Son to die the ignominious death of the cross to purchase our pardon, and open a door that no man can shut, and light up our pathway through this wilderness of sorrow and death to that world of glory, where all the saints, from righteous Abel down to the last saint, shall meet, and unite in the grand song of triumph unto Him that was slain, and hast redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Let everything that hath breath praise the Lord. Even so let it be. Amen.

BRO. A. SHERWIN writes from Lowell (Mass.), Nov. 25th, 1851:

BRO. HIMES:—Our friends here have been unanimous in "settling things in order" in the churches, and we feel greatly encouraged to persevere in the work of the Lord, and maintain the Advent cause in its distinctiveness and integrity. Being blessed with peace with each other, and with the influence of the Holy Spirit, we hope, through the riches of God's grace, to be found of the Redeemer in peace, without spot, and blameless.

BRO. P. B. MORGAN writes from Portland (Me.), Nov. 10th, 1851:

DEAR BRO. HIMES:—The Lord is still merciful to us in Portland. Our brethren and sisters are in a measure awakening, so as to feel and labor for the salvation of souls. Several of the impenitent have desired to be remembered in our prayers, and two have professed to have found peace in believing. We now occupy the City Hall. Our congregation is increasing in number, and the prospect, I think, is encouraging.

#### Obituary.

OUR beloved Bro. and Sister Merrill, of Portland, Me., have again been called to mourn the ravages of death. Oct. 9th, the king of terrors entered their happy circle, and seized as his victim their lovely babe, MARGARET ANN, aged five months and two days. But the Lord doth not cease to comfort:—"Thus saith the Lord . . . they shall come again from the land of the enemy." P. B. M.

DIED, in Clinton, Mass., Nov. 22d, after a long and painful illness, Sister ELIZABETH, wife of Elder JOHN CRAIG. Her sufferings were extremely great, but she bore them with Christian patience. She retained her senses to the last. When asked by her husband how the prospect appeared to her, she answered with a heavenly smile, "All bright! all glorious!" and then, with uplifted hands, several times exclaimed, "O Jesus! precious Jesus!" When her five small children were brought to her bedside, she took an affectionate farewell of each of them, told her husband to be kind to them, and after committing them to God, she told her husband to meet her in the morning of the resurrection. The parting was a sorrowful one. I hope the brethren will remember in their prayers our afflicted brother and his five little children. The funeral services were conducted by Deacon John Burditt, with appropriate remarks from Job 19th. F. R. Cook.

DIED, in Portland, Me., Oct. 28th, Mr. WILLIAM Vose, aged 73 years, leaving a widow and a large family of children and grandchildren to mourn his decease; but many of them sorrow not as those who have no hope. Father Vose was a man who was respected by everybody. I visited him several times during his illness, and was greatly rejoiced with the evidence that he gave of his love and trust in that Jesus who hath conquered death and the grave. He had been a professor of religion for thirty-eight years. His disease was jaundice, from which he had lingered a long time. Sister Vose feels greatly afflicted and lonely, having been married fifty-two years; but she feels that there is hope in his death, and, with many of the children, is looking forward to the resurrection morning, when we trust we shall again meet those we have loved, and "meet ne'er to sever." A discourse was preached on the 9th Nov. in view of his death, from 1 Cor. 15:22, to an attentive and interesting congregation, many of whom are comforted with such words.—(See 1 Thess. 4:18.) That this severe affliction may be sanctified to all, is the prayer of many friends. P. B. M.

DIED, at Meredith Centre, N. H., Oct. 13th, Bro. DAVID FOGG, in the 71st year of his age. He has left a companion and three children, who deeply feel the loss they have sustained. His disease was of the heart, or apoplexy. On the day of his death, having performed some work in his chamber, in attempting to descend fell upon the stairs and died. In his death the family are deprived of a valuable friend, and the town of an excellent citizen. Bro. F. became a believer in Christ during a revival which occurred here about forty years ago, under the labors of Elder Ebenezer Knowlton. Bro. Fogg became interested in the doctrine of the Advent at hand when it was first proclaimed in this place, and he ever after associated with those that have been called to bear this message to the world. He was ever ready to help support the cause. A number of the ministering brethren will remember with what freedom he welcomed them to his house, as the heralds of truth. Our brother had the gift of singing, and took much delight in singing those Advent hymns so expressive of the feelings of a pilgrim expecting soon to realize the promises of God. O, what a blessed hope is ours, to think that Jesus, who has the keys of death, will soon come and bring up our friends from the grave. May this affliction be sanctified to the good of the friends, and may they be fully prepared to meet him in the tearless world. The funeral services were held in the Free-will Baptist meeting-house, and a discourse preached by Elder J. Knowles, from Job 14:14—"If a man die, shall he live again?" J. G. SMITH.

DIED, in Fair Haven, Mass., Monday, Nov. 17th, Bro. JOSEPH MILLETT, aged 64 years. Having attended to his business as usual, dined, walked out and went into his building where his son was engaged, when suddenly he fell on some sea-weed lying near him, and after one or two respirations, expired in the arms of his son. He was a native of Marblehead, but had been a resident of this place for more than thirty years. In business, he was honorable, industrious, and enterprising. He was of exemplary piety, and up to the year 1842 was a prominent member of the M. E. Church, in which he labored with great usefulness. When obtaining new light on the Scriptures, and believing it to be his duty at the conference meetings to speak of the second coming of Christ, "who shall judge the quick and the dead at his appearing and kingdom," then to be set up "under the whole heaven," never to be destroyed, but to stand forever,—that the year 1843 would reveal the Son of God from heaven,—caused an alienation of feeling on the part of some of his brethren, and finally a separation, with others, from that church. He was to the last an Adventist. He loved God, and loved the appearing of Christ. Possessing a mind above mediocrity, strong and powerful, his exhortations were pungent and forcible. In his death the brethren feel the loss to the cause, but "sorrow not even as others which have no hope." Believing that our brother sleeps in Jesus, and will, at the sound of the last trump, come forth at the second coming of Christ, in the first resurrection, our labor shall be to do the will of God, that we also with him may receive "the promises." The house not being sufficient for the occasion, the funeral service took place at the M. E. church, when Elder Houghton made a few remarks from Psa. 37:37, and was followed by Elder Taylor, the brother of the deceased, at the desire of the friends, to speak on the occasion. His text was, "Thou shalt guide me with thy counsel,

and afterward receive me to glory."—Psa. 73:24. His remarks were lengthy, and in them informed those present that the first jar between them was in consequence of his course in 1843, and discoursing in an argumentative manner, achieved a victory over his opponent in death—a thing which he could not do while living. C. F. STEVENS.

My dear and affectionate mother, DINAH ROBINSON, quietly resigned her spirit to God who gave it, on the morning of Nov. 5th, 1851, aged 87 years and six months. Her native place, was Palmer, Mass. When married, she removed with her husband to Northfield, where they lived together about fifty years. She endured many hardships incident to a residence in a new country; but she often said, during her last days, that she had enjoyed life as well as any of her acquaintance. In early life she was seriously-minded, loved prayer and Christian society, and enjoyed a hope in her Saviour many years before she was baptized and united with the Free-will Baptist church, of which she had been a member about forty years when she died. While my father lived, their house was open to receive all who loved the Lord and wished to worship there. For several years past she had been a member of our family, and manifested a great degree of patience and Christian resignation while suffering under the weight of years, and gently stepping down to the grave. We have all esteemed it a great blessing to enjoy her society so long, "an example so sacred we ne'er can forget." She has gone, no more to return to us. We no longer hear her sweet voice, or the ringing of her bell, calling us to duty; neither does she need her rolling chair to move her feeble body around the room. She has found her long-sought rest. When asked if she wished to stay longer with us, she said, "O no! I was ready to go long ago. Jesus Christ is all and in all, blessed for evermore, in him is all my trust." While all her children and friends are called to mourn the loss of one who was deeply interested for their spiritual welfare, and whose every look and act was kindness, we have the blessed assurance that our loss is her infinite gain, and, if prepared, we shall meet her in the bright morning of the resurrection of the just, not clothed with mortality, "so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

She slumbers in death as a captive bound, She'll slumber no more when the trumpet shall sound

o'er my mother's grave. We buried her in Northfield, by the side of our beloved father, who has lain here almost eighteen years. The sermon was by Rev. Mr. Cushing, from Rev. 7:13, 17, and the closing remarks and prayer by our aged father in the ministry, Elder Nathaniel King. O that her mantle might fall upon me, that I might enjoy the same blessing which Elisha craved when Elijah was taken from him.

Farewell, dear mother thou art gone,  
And we are left behind;  
But time so swiftly bears us on,  
We'll soon again be joined.

Waterbury, Vt.

W. R. PARKER.

#### MARYOLOGY.

As Christianity takes its name from CHRIST, its Judge and Lawgiver; and Mohammedanism, from Mohammed its originator, so do other forms of faith take their name from those who are regarded as the saviors of their respective systems.

A large class of Romanists have exalted MARY—who was highly honored among women, in being the mother of CHRIST's humanity—and given her a position in their scheme of religion equal to if not greater than that of the Son. To her they pray and make supplication, and her they adore—worshipping a creature, and virtually ascribing to her omnipresence. Such worshippers are called Maryologists, in distinction from Christians, who receive his alone as the only name given among men, whereby we can be saved.

To extend Maryology, there have been sent to this country a class of Romanists belonging to a society founded by ALPHONSUS LIGUORI, to extend Romanist revivals, by getting up excitements, parades, displays &c. Bishop MCLVANE, the Episcopal Bishop of Ohio, in a late charge to his clergy, has presented some facts respecting the movements of Romanists which are new and important. It not only shows that error may be propagated by excitement as well as truth, and that simplicity in the preaching of the word is the only reliable means for the salvation of souls; but it also confirms us in our views of the papacy,—its rapid advancement, being in conformity with the predictions respecting those apocalyptic organizations, which we have regarded as fulfilled in that hierarchy.

The following extracts are from the charge of Bishop MCLVANE. Speaking of measures for getting up a religious excitement among other denominations, he says:

Romanism can have just such revivals, with all their excitement, only she will put on them another exterior, and call things by other names. The genius of Popery can preside without her cathedral robes. She can ride upon the whirlwind, and rule the waves of a popular excitement in a Protestant assembly, unrecognized, and while the multitude are supposing they are the very hush to be relied on for the strongest stand against all popish corruptions. She has now just the same sort of operation in this country, with its "Revival preachers," under the name of "Redemptorist Fathers;" and its "Protracted Meeting,"



under the name of "Mission," and its "anxious bench," under the form of "the confessional," and its whole array of "new measures," (new to primitive Christianity, but old to Popery) in the granting of indulgences, in requiring those who seek them "to visit their church three times" during certain days, "reciting devoutly, at each visit, the Litany of the Blessed Virgin once, or the Lord's Prayer, and the Hail Mary seven times, for the intention of Our Holy Father the Pope." (*Pastoral Letter of Archbishop Hughes, September 24, 1851.*)

The Protestant community is little aware how Romanism is getting itself, in this country, into an attitude expressly designed as a counterpart to the modern Revival system among some of our Protestant denominations; and that there is an order of priests called "the Redemptorist Fathers," transplanted from Europe to this country for that very purpose, whose whole business, under the name of Missions, is to hold protracted and special meetings—to get up excitement. Of the five Redemptorist Fathers now conspicuous in that work—just as Burchard and Avery, &c., used to be in their revivals—four, namely, Walworth, and Hewitt, and Hecker, and Duffy, were but recently American Protestants, two of them of an origin which their names will at once suggest, and most of them, if not all, brought up in regions where once the false measures to promote religion above referred to were particularly rife. But, that I may not seem to speak without book, let the reader note well the following significant account of the mission of these "Fathers," from the (Romish) *Freeman's Journal*. The "congregation of St. Liguori," there mentioned, is the order of Redemptorists, so called after their founder, Alphonsus Liguori:—

"As the glorious Society of St. Ignatius (Jesuits) was raised up most opportunely and providentially, to be a wall of brass against Lutheranism, and Calvinism, even so the congregation of St. Liguori seems destined to grapple with Protestant fanaticism, and to oppose a powerful barrier against its baneful spread. To its pretended revivals, camp-meetings, and protracted meetings, by which Protestantism apes the sanctifying practices of religion and means of grace existing in the Catholic Church, the children of St. Liguori oppose missions and retreats, by which true faith and fervor are rekindled, and which tend to show forth the heavenly vigor, beauty, and holiness of the Catholic Church. We cannot be too grateful to the Supreme Invisible Shepherd of the Church for having blessed our young Diocese of Pittsburgh with the first country mission opened by the Redemptorist Fathers."

Thus we have "Missions and Retreats," and "Redemptorist Fathers," and their excitements, professedly set up as counterparts to the "revivals, camp-meetings, and protracted meetings," and their excitements, among Protestants. And that the Romish revivalists are not lacking in the machinery of excitement, and that their revival preachers can get up a powerful excitement, and "do great marvels" with the sensibilities of the people, we will take some account of their "Missions" from the *Freeman's Journal* to show:

"The exercises of a Redemptorist Mission, according to the rule given by their founder, St. Alphonsus Liguori," are as follows:

"Every morning there are to be several masses for the people; and at one of them, probably at seven, eight, or nine o'clock, there is a familiar sermon or meditation. Every evening there will be an explanation and meditation of the rosary, which is by no means one of the least interesting features of these celebrated Missions. Then follows an instruction on various duties and doctrines of Catholics, and, finally, there is each evening the principal sermon of the day."

To this general basis, additions are made, according to circumstances. The hearing of confession is, of course, always a great matter in the Mission. The preaching of the Sacrament of Penance, and of Purgatory, its necessary companion, is also a great matter always. But to the Mission recently "opened" at St. Peter's, in the city of New York, "the Indulgences of the Jubilee have been attached by his grace the Archbishop." And the Indulgences, we read, are "plenary;" in other words, as the Pastoral Letter of the Archbishop explains, they are a full "remission of the temporal punishment due to actual sin;" that is, all the pains of purgatory for all past transgressions of God's law. And "the treasures of the Church," containing the fund out of which those Indulgences proceed, are said to be, in such seasons as the present, "thrown open to all the faithful." And "the Sacrament of Penance," embracing confession to a priest, of course, is declared by the Archbishop to be, "under the New Law, the ordinary means or channel through which God exercises mercy toward the penitent in the forgiveness of his sins. By a worthy reception of this sacrament, the soul is rescued from the guilt and everlasting punishment of its iniquity, is rehabilitated, and endowed, through the merits of Jesus Christ, with a new life of grace and peace. Then it is in a condition to gain the spiritual benefits of an indulgence—even a plenary indulgence; that is, an acquittal of the entire temporal penalty which would otherwise have to be undergone, either in this world, or in the purifying, though not eternal fires, of the world to come."

Of course, then, the great object of the preaching at the Mission must be to excite the people to come to the Sacrament of Penance; in other words, to Auricular Confession, and such acts of penance as the priest shall prescribe. Hence the Archbishop directs that such texts as the following "should be brought before them in an especial manner at this time," namely, "But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and not die." (Ezek. 18:21.) And among "the other conditions which (says the Archbishop) we have judged it expedient to prescribe for gaining the indulgence," is the following, (easy enough, one would think, for such a boon as the remission of all purgatorial pains for all past sins): "To visit three churches, at their choice, when it is convenient for them to do so, or their own church three times, reciting devoutly at each visit the

Litany of the Blessed Virgin once, or the Lord's Prayer, and the Hail Mary seven times, for the intention of Our Holy Father the Pope."

Now, to conduct this Mission at St. Peter's, as at the previous exercises of the same kind at St. Joseph's, last spring, is the work of "the Redemptorist Fathers." Messrs. Walworth, Duffy, Hewitt and Hecker, headed by "Father Bernard, the Provincial of the Redemptorists in this country, and who was reckoned the most celebrated preacher of Missions in Belgium and Holland."

"This giving of Missions and retreats, public and private, is their proper and only work. This exclusive occupation is the peculiar distinction of the order. They are not intended for parochial functions; it is with great reluctance that, in one or two countries, they have temporarily accepted of parishes, and we believe it is the avowed purpose of the superiors in this country, as respects the English language, not to meddle at all with the legitimate and regular functions of the parochial clergy, but to hold themselves, according to the terms of their rule, as a *corps de reserve*, for the occasions in which the bishops or the parish priests may call on them for their specific services."

But the most graphic account of one of these missions is found in a description in the *Pittsburgh Catholic* of one held last spring at Loretto, a town in Pennsylvania, by Fathers Alexander, Hecker, Walworth, and Hewitt:

"From early dawn until far in the shades of night, Father Alexander occupied the confessional, and indefatigably making himself the servant of all, that he might gain all, dispensed comfort and peace to the multitudinous penitents. In this onerous but meritorious duty he was assisted by the other reverend fathers, who received and reconciled many a returning prodigal, many a seemingly lost one." "How sweetly and efficiently did Father Hecker point out and press the duties of devotion in general; but, above all," (mark!) "how eloquently and touchingly did he speak of 'the glories of Mary.' With what unction and touching sentiments did he not set forth the importance, necessity, and happy fruits of devotion to Our Blessed Lady. Under the charm of his persuasive and affecting words, how many were reclaimed from worldliness and sin, and made sincere, devoted clients to Mary, vowing constant devotion to her, and a firm, inviolable purpose of imitating all the virtues of which this bright queen of heaven has set such admirable examples; above all, her immaculate purity of soul and body."

"The investment of the scapular, which took place in the last week of the Mission, was a scene of the greatest interest. After a touching exhortation from Father Hecker, the ceremony commenced. In the name of the rest, the pastor was invested, while the others, holding in their hands the venerable livery of the Blessed Virgin, received the blessing for the scapular, and became invested with this holy badge of devotedness to the invocation, honor, and imitation of Mary."

"Such was the impression made by the reverend father in unfolding the benefit of this devotion to the Blessed Virgin, that at one time one would suppose that the whole of the vast congregation sought for enrollment in the venerable and holy association of the scapular."

Here was indeed a great revival, but in what? Of the worship of Mary! of idolatry! A great excitement about a scapular! What a coming down of the whole apparatus and effort of the Mission! But what an evidence of how little true religion, the truth as it is in Jesus, the saving Gospel, had to do with it all, in object or in measures; and how easy it is to get a great religious excitement, so called, and still be as far from promoting true religion as the worship of a creature is from the worship of the Creator, and as the idolatrous litanies addressed to the truly blessed and ever-to-be-venerated mother of our Lord Jesus Christ are from the purity and truth of the Scriptures.

"The last day of the Mission having arrived, the most affecting ceremony of planting the cross took place, to perpetuate the remembrance of the happy event—which proved such an exuberant source of grace and benediction to so many hundreds. The zeal of the good people of the congregation of Loretto had prepared, the day before, a cross of some forty or fifty feet high, made out of an enormous tree, which had been quickly felled and hewed for the holy purpose. It was decorated with flowers from the bottom to the top, destined to be carried in the procession of the following day to the place allotted to it in front of the new church now undertaken, and the noble monument under which repose the remains of the lamented Gallitzin, founder of the Catholic settlement here. On the last evening of the mission, a grand procession was formed, consisting of some thousands of both sexes, followed by the priests, religious Franciscans, sanctuary boys, pastors of various congregations, and the missionary fathers. The cross was borne by sixty persons, escorted by the Cambria volunteers, many of whom had signalized themselves by their valor in the Mexican war, but now, by their presence and admirable discipline, contributed to the splendor of religion. The great cortege spread about three quarters of a mile in length, and ceased not to observe the most perfect order until they had arrived at the place for the erection of the cross."

How spiritual was all this! What an evidence of the efficacy of the ministry of the Redemptorist Fathers, that cross forty or fifty feet high, carried by sixty persons! But especially that escort of "the Cambria volunteers," contributing "to the splendor of religion." The splendor of religion! and that enhanced by the muskets and uniform, and rank and file, and march, and perhaps the firing of "the Cambria volunteers," and they, too, distinguished in the Mexican war! How spiritual! How like "the beauty of holiness" in "a broken and contrite heart, which God will not despise!"

But it is curious to look into the interior of these Missions, and see how they are conducted.

A clergyman of our Church in the city of New York, in a recent conversation with a friend, a very intelligent layman, and a shrewd observer of the times, gathered the following facts: "O. What do you know of the Redemptorists, as they are called?"

L. They are the Methodists, I would say, of the Romish Church; that is, they make use of measures of a precisely similar character to get up and promote religious excitements. C. Were you ever present at their services? L. Last spring I attended a Mission, so termed, in St. Joseph's Church. The building was so crowded that it was with the greatest difficulty that I could enter it. Fathers Walworth, Hecker, and others officiated. C. What were the services? L. Besides prayer and the singing of hymns, Father W. preached or exhorted from the pulpit, at the very top of his voice, precisely as you may have heard some ministers of other denominations do in "getting up a revival." The people present in St. Joseph's would cry "Yes," and "No," and at a particular time, the preacher, Father W., would say, "All that are on God's side will rise up." While he was so engaged, other priests were receiving confessions in another part of the church. When a person was supposed to be under conviction, he was directed to repair to one of the fathers for this purpose. At the first confession no absolution was given, but he was directed to return at stated seasons to confess again, and in the meantime was furnished with a little package of prayers, &c., for daily use. C. Are the Redemptorists engaged at present in this work? L. They hold a Mission at St. Peter's Church, in Barclay street, but it is said that it does not succeed so well there as it did at St. Joseph's. The cause I have heard assigned is, that at the latter, the people were of a plain class; at St. Peter's, they are more refined. The Redemptorists are completely antagonistic to the Jesuits in their measures. The one address the feelings or passions; the others are cool, calculating, and argumentative.

Now since, as I have shown above, the Romanists contend that the measures for excitements among Protestants are an aping of their doings for the same end, will not Protestants hereafter most freely consent that Romanists shall have all their credit and benefit? The truth is, they are exotic to us, indigenous to them; "contributing to the splendor of religion," like the escort of "Cambria volunteers," as Romanists understand religion; contributing to the dishonor of religion among us, as those who read the Scriptures for their only rule of faith must understand religion. Measures to promote high excitements belong naturally to a religion of externalism, for mere excitement is all superficial, and the more external the system of religion, the more it will be contented with such fruits, and the more readily can it descend to any means by which they may be promoted. But a religion of the heart, which knows no reality but in proportion as hearts are changed and the affections of men are set on Christ and holiness, and exercised in communion with God, lies too deep to be promoted by such means; is too much of God to need them, and too serious and conscientious to value them, except as it may be temporarily deluded into a practical denial of itself. If popish priests choose to ride that steed which the Redemptorists have so zealously mounted, let us cheerfully allow them the course and the prize. Some Protestants have tried it long enough to satisfy all. We cannot compete with Rome in such a race, nor should we, in any degree, desire to do so. There is a calm, sober excitement that is wholesome; that which, like the gentle physical excitement connected with the reception of nourishing food, is produced by the receiving of the simple, pure truth of the Gospel, un-mixed with condiments of man's invention. Whatever comes from any other source is unwholesome, and cannot be cherished without disease to the Church. Begotten again by the Word of truth; "sanctify them through thy truth; thy Word is truth;" such Scriptures are the standard under which we march—sanctification by the simple teaching of the Word, the truth of the Gospel of God. While we confine our contest to that single arm, united with earnest prayer for the Spirit of God to help us, and the faithful observance of the simple ordinances of the Church which our Lord appointed, we have the consolation that "the weapons of our warfare are not carnal, but spiritual, and mighty through God." But just so far as we leave that field and that simple arm of faith, fearing to trust the sling of David, and coveting the armor of Saul, our weapons are carnal and not spiritual, of man and not of God, and therefore not mighty, but powerless for any spiritual good; and however in appearance very mighty, the victories they achieve can only end in the ultimate defeat, so far as they extend, of the great mission of the Church of God in this world.

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Beautiful Allegory. Deceiving Children.  
A Story for Little Children. Prayer Good for Home Influence.  
Ingenuity of Birds. Reason in Animals.  
Take Care of Spare Moments. Too Certain, &c. &c.

JANUARY, 1852.

END OF THE VOLUME.—Will not all indebted for the Herald and books arrange so as to settle their accounts by the first of January next? Let each one resolve to do so and it may—IT WILL BE DONE. In the meantime, we would call special attention to

## THE EMBARRASMENTS OF THIS OFFICE.

Those indebted to this office will remember that we commenced the year with a debt of \$2000 upon us, in addition to our expenses of \$100 per week, an expensive law-suit to defend, and the untiring efforts of our enemies to cripple our circulation and receipts. Under these circumstances, it will require the prompt payment of dues to the office to hold our own—to say nothing of the debt we owe, only a small portion of which we have thus far been able to pay. Will not those indebted respond to the amount of their dues, and not further embarrass us by inattention to this reasonable request? We also wish to publish several valuable works, which our embarrassments have caused us to suspend.

We gave three lectures in Providence on Sunday, Nov. 23d, to large audiences. But for imperative duties which confined us there, we should have attended the conference in Kingston. The brethren may expect a visit before long.

On Thanksgiving day we gave two lectures to Bro. Osler's happy and prosperous flock in Salem.

Last Sunday we preached three times in North Attleboro', in the Methodist house, to full and interesting audiences, many of whom had not heard on the Advent question before. There are some good brethren in that vicinity, and we hope they may yet have the stated means of grace.

We are much worn down with labor and the perplexities created by our adversaries; but still, with the "blessed hope," which is soon to be consummated, we are sustained and comforted.

A CONFERENCE will be held in Worcester, Mass., at the Thomas-street chapel, commencing Dec. 10th, at 10 A. M., and continue through the week. The morning of each day will be devoted to the transaction of business, and the afternoons and evenings to preaching. Ministers and lay brethren throughout New England are invited to attend. Friends intending to be present will call on Wetherbee & Partridge, No. 3 Merchant's Row.

J. V. HIMES, } Com.  
J. W. BONHAM, }

PROVIDENCE, NOV. 23d, 1851.

The Church of Adventists in Providence to those of like precious faith, and to all sister churches, greeting:

Encouraged by repeated expressions of your union with us in faith and object, we take this method of appeal to you in relation to the prosecution now pending against our beloved brother J. V. Himes. Bro. Himes was with us when the suit was instituted. The whole of the circumstances are known to us. The leading facts have been already laid before you in the "Herald"; but we wish here to recall your attention to them.

Bro. Himes was faithfully and laboriously endeavoring to advance the cause so dear to us all in this city and in a neighboring village. A certain pamphlet was being circulated gratuitously and with characteristic zeal—and which had been often repeated, in defiance of our most urgent remonstrances—much to the annoyance of the friends of our holy cause, and greatly to the detriment of the religious interests of our respective meetings. In the judgment of the friends, and of Bro. Himes himself, it became his duty briefly to expose the nature of said pamphlet, and those repeated annoyances, in which he nobly stood in defence of our religious rights and privileges. For thus exposing that pamphlet, and defending our religious freedom from those aggressive annoyances, with the approbation of the brethren and large audiences of the public, from the pulpit, he has become subjected to the labor and expense of defending himself in the Court of Common Pleas of this State, against what we verily believe to be a malicious prosecution.

Brethren, and friends of religious liberty, we feel that the burden thus laid upon Bro. Himes should be borne by those in whose behalf he was laboring. Our religious privileges are worthy of the sacrifice; and duty to our brother calls for it. We need make no further appeal,—this simple statement will insure your response. To defend himself triumphantly, will require a large expenditure for counsel and witnesses. This Church would delight in the privilege to endure the whole of this, if we were able; but knowing our pecuniary inability, and being assured that very many who ardently love our brother, our glorious cause, and our religious freedom, will esteem it a privilege to aid, we have appointed a committee to raise a "Relief Fund," with which to enable Bro. Himes to meet these expenses. The following brethren are appointed said committee:—Chester S. Wood, Arnold W. Brown, James Wolstenholme, John H. Lonsdale, Charles Sisson, Thomas Snow, George S. Harwood, William A. Munroe, Anthony Pearce.

Any funds for this object may be forwarded to ARNOLD W. BROWN, the treasurer of this fund, who will, under the direction of this Church, see that it is appropriated to this object. Or if more convenient, funds may be sent to the "Herald" office.

At a meeting of the Second Advent Church, held in Newmarket Hall, Providence, Nov. 23d, 1851, the foregoing address was adopted, with a request that it be published in the "Advent Herald" for several weeks.

A. PEARCE, Sec'y. CHESTER S. WOOD, Ch'm.

BRN. HAWKES AND BURNHAM.—It will be seen by a notice in this number, that they are to make a tour among the churches. We commend them to the confidence of the faithful, and hope that while they water and feed the flocks, that they will be helped on their way after a godly sort.

THE TRIAL.—The time of this has not yet been determined. We shall have to wait another week before we can say anything respecting it. We shall doubtless know in time to give notice of it to all who may wish to attend.

Bro. J. W. BONHAM has accepted a call to be the pastor of the Second Advent church in Worcester, and will enter on his duties next Sabbath, Dec. 7th. His Post-office address is Worcester, Mass.

## How to Convert Salt Water into Fresh.

The following simple process to procure fresh water at sea, was published in the newspapers many years ago. The experiment can easily be made—and knowing how easy it is to obtain fresh water by digging in the sand near the seashore, we see no reason why it should not be successful, in which case it might prove, in certain contingencies, of great advantage:

"A common hoghead is provided with a false bottom,

about three or four inches above the lower head. This false bottom is perforated with a number of holes, and over them a filter of flannel. The barrel is then nearly filled with the finest sand, beat down very hard; a tube communicating with the space between the two bottoms is extended to a convenient height above the top of the barrel. The sea-water is poured into this tube, and pressing every way according to its altitude, it endeavors to force its way through the sand to the top of the barrel, from whence, by this mode of filtration, it is drawn off fresh and fit for use. Any other filter will do as well as flannel, which will stop the sand and admit the water. The saline particles being heavier, and perhaps differently formed, meet with obstructions from the sand, and are left behind."

## Immensity of London.

If the streets of London were put together, they would extend 3000 miles in length; the main thoroughfares are travelled by 3000 omnibuses and 3500 cabs, employing 40,000 horses. In 1849, the metropolis alone consumed 1,600,000 quarters of wheat, 250,000 bullocks, 1,700,000 sheep, 28,000 calves, 35,000 pigs, and one market alone supplied 4,024,400 head of game. London, the same year, ate 3,000,000 salmon, which were washed down by 43,200,000 gallons of porter and ale, 2,000,000 gallons of spirits, and 65,000 pipes of wine. 13,000 cows are yearly required to furnish London with milk; and reckoning two gallons a day from every cow, we have say 72,000 gallons of London peculiar consumed, if not enjoyed, by the London inhabitants. 360,000 gas lights fringe the streets. London's arterial or water system supplies the enormous quantity of 44,383,328 gallons per day. A thousand sails are employed in bringing annually to London, 3,000,000 tons of coal; and to clothe and wait upon London people, we have no fewer than 23,517 tailors, 28,579 bootmakers, 40,000 milliners and dress-makers, and 168,601 domestic servants.

## Quid Inde?—What Then?

The following Latin lines, written on the walls of Bologna, in Italy, with the translation annexed, appear in the *American Whig Review*:

Si tibi pulchra domus si splendida mensa;  
Si species auri, argenti quoque massa;  
Si tibi sponsa decens, si sit generosa;  
Si tibi sunt nati, si prædia magna;  
Si fueris pulcher, fortis, divesque;  
Si doceas alios, in qualibet arte;  
Si longa servorum, inserviat ordo;  
Si faveat mundus, si prospera cuncta;  
Si prior, aut abbas, si dux, si papa;  
Si felix, annos regnes per mille;  
Si rota fortunæ te tollit ad astra,  
Tam cito, tamque cito fugiunt hæc, ut nihil inde:  
Sola manet virtus, nos gloriificabimur inde,  
Ergo Deo pare, bene, nam tibi provent inde.

## TRANSLATION.

What, if the stateliest buildings were thine own?  
What if the choicest fruits thy table crown?  
If thou hast heaps on heaps of gold in store,  
And each succeeding year still adding more?  
What if thou hadst the fairest, kindest wife,  
To be the sweet companion of thy life?  
If thou art blest with sons, a large estate,  
And all around magnificent and great;  
What if thou'rt comely, valiant, rich, and strong,  
And teachest others in each art, each tongue;  
If thou hast numerous servants at command,  
All things in store and ready to thy hand;  
If thou wert king, commander of a nation,  
Full thousand happy years, without vexation;  
If fortune raised thee to the highest strain  
Of grandeur, wealth, and dignity—what then?  
Soon, very soon, all ends and comes to naught;  
Virtue alone 's the greatest glory sought;  
Obey th' Almighty's will; from hence arise;  
All happiness within; in this all glory lies.

## The Pyramid.

The following is one of the pleasantest and most ingenious things, of the kind, we ever saw. It is by C. S. PERCIVAL, and is copied from the *Louisville Journal*.

[To be read ascendingly, descendingly, and condescendingly.]  
There  
For aye  
To stay  
Commanding,  
'Tis standing,  
With godlike air,  
Sublimely fair,  
Its fame desiring,  
Its height admiring,  
Looks on it from afar,  
Lo! every smiling star,  
To raise the pile to heaven,  
These beauteous stones are given,  
Each pray'r for truth's inspiring light,  
Each manly struggle for the right,  
Each kindly word to cheer the lowly,  
Each aspiration for the holy,  
Each strong temptation nobly overcome,  
Each clamorous passion held in silence dumb,  
As slow it rises towards the upper heaven,  
Stone after stone unto the mass is given  
Its base upon the earth, its apex in the skies,  
The Good Man's Character, a Pyramid doth rise.

## A Warning to Students of Divinity.

"Of the three modes of using tobacco," says Dr. J. C. WARREN, "smoking is that which seems to have insinuated itself most extensively among the youth of our community. Tobacco employed in this way, being drawn in with the vital breath, conveys its poisonous influences into every part of the lungs. The noxious fluid is entangled in the minute spongy air-cells, and has time to exert its pernicious influence on the blood, not in vivifying but in vitiating it. The blood imbibes the stimulant narcotic principle, and circulates it through the whole system. It produces, in consequence, a febrile action in those of delicate habits. Where there is any tendency to phthisis and the tubercular deposit in the lungs, debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seeds of consumption. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach. As to pleasure produced by it, it is, I believe, a well-known fact, that a person smoking in the dark is very often unable to determine whether his cigar is lighted or not."

## BUSINESS NOTES.

J. Morrill.—The money was received, and paid you to \$60. The Herald was sent to Bro. Langley, to North Barnstead—we now change to Barnstead—which is correct?

A. Pierce.—Have now credited the \$3 sent us by J. H. Mathewson, to G. R. Gladding, which pays M. to \$54, instead of 612, as before credited.

L. D. M.—The money was received, and the Herald is now sent to Mrs. H. Brockway, on her own account. The

donation credited to Mrs. Lester in No. 5 present volume, should have been to Mrs. Brockway—the change is now made.

J. J. Chamberlain.—The money was received at the time you mention, which paid you to \$60, and your paper was changed from Lowell to Methuen, as you directed.

## THE ADVENT HERALD.

This paper having now been published since March, 1850, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wisest of our correspondents.

## APPOINTMENTS, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Brn. Wesley Burnham and Philo Hawkes will be at New Durham Ridge, N. H., Sunday, Dec. 21st; London village, 22d; Warner, (Waterloo village), N. H., 24th; Claremont, 26th, 27th, and Sunday, 28th; Mount Holly, 29th; Low Hampton, N. Y., 31st; Addison, Vt., Jan. 2d and Sunday, 4th; Bristol, 5th, 9th, 10th, and Sunday, 11th; Waterbury, 15th, 16th, 17th, and Sunday, 18th.

Bro. N. Billings will preach in Waterbury, Vt., Sabbath, Dec. 7th; Burlington, 9th; New Haven (where Bro. Doud may appoint), 11th; Bristol, 12th, and remain over the Sabbath; Mount Holly, 17th and 18th; Claremont, N. H., third and fourth Sabbaths in Dec.; Vernon, Vt., 29th; Athol, Mass., 30th; Templeton, 31st; Lynn, first Sabbath in Jan. Bro. Billings recalls his appointment in North Springfield, Vt.

Brn. Edwin Burnham and F. H. Berick will commence a conference on Turner's Hill, Whitefield, Thursday, Dec. 11th, to continue over the Sabbath. They will also commence a course of lectures in Hallowell, Thursday, Dec. 13th, and another in Richmond village on Thursday, Dec. 25th, each to continue over the Sabbath. (In behalf of the brethren.) I. C. WELLCOME.

Bro. J. M. Orrock will hold a conference with the Advent church in Cabot, Vt., to commence Dec. 24th; Dorris, 31st; Hardwick, Jan. 7th—each to continue over Sunday.

Bro. T. M. Preble will hold a conference on London Ridge, N. H., commencing Wednesday evening Dec. 17th, and continue over the Sabbath. Bro. J. Cummings is requested to attend. In behalf of the brethren. J. CUTTING.

Bro. L. Adrian will preach in Blandford, (near Bro. Bates's), Sunday, Dec. 7th; Pleasant Valley, 10th and 11th; Westminster, 12th, and continue over the Sabbath—as Bro. Grant may appoint.

Bro. K. S. Hastings will preach at Kent, Ct., Dec. 14th; Roxbury, 15th; Bridgeport, 21st.

The Church of Adventists in Lowell, Mass., hold their meetings three times on the Sabbath, and on Wednesday and Saturday evenings, at Masonic Hall, (third floor) corner of Worthen and Merimack-streets.

## Receipts from Nov. 25th to Dec. 2d.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

M. Gove, 586; E. Elkins, 578; J. Prince, 560; L. F. Allen, 586; J. B. Pollard, 534; D. Snow, 534; S. Hington, (instead of J. M. P.), 560; M. J. Chittenden, 572; A. B. Andrews, 560; H. B. Baldwin, 560; P. Livingston, 560; H. Eaton, 580; S. A. Gear, 560; W. A. Durand, 560



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, DECEMBER 13, 1831.

NO. 1 S. WHOLE NO. 552.

## THE ADVENT HERALD

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(Near the Revere House.)

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$1 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



## THE CHANGING WORLD.

"The fashion of this world passeth away."

'Tis written on the rolling sea,  
That holds no settled form;  
Its shadowy clouds, its azure dye,  
Its rainbow and its storm.

'Tis written on the restless year,  
On spring arrayed in flowers,  
On summer bright, on autumn sear,  
On winter's stormy hours.

'Tis written on the changing earth;  
Its valleys clothed with pride,  
Its towering hills of ancient birth,  
Its fields and forests wide.

'Tis written on the surging sea,  
Whose waters will not sleep;  
And on the countless streams that flee,  
As restless to its deep.

'Tis written on time's moving show  
That never is the same;  
The living dreams that come and go,  
Remembered but in name.

'Tis written on thy dying form,  
Sweet mistress of this page;  
The heart that plays within thee warm,  
Steals as it gives thine age.

## The Cherubim.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued.)

5. The Cherubim were of one piece with the gold of the mercy-seat. They were not made at all of Shittim-wood; they were wholly of gold, and of the gold that formed the lid of the ark. We quite agree with those who say that this shows forth the union between Christ and his redeemed. He being the Ark, and his redeemed resting their whole weight on Him, their feet touching his blood—which could not be said of angels. But there is more set forth here. The Shittim-wood of the ark, shew-bread-table, &c., seem to set forth not Christ's human nature, as has often been said, but Christ's state of humiliation. And while the Shittim-wood, the growth of earth, and of earth's wilderness, set forth Christ in his state of humiliation, the gold signified, not his divine nature (for there is no type at all of what is divine), but his state of exaltation. It reminds us of the golden streets of new Jerusalem, and the golden harps, and the golden crowns of glory. If so, then we have here a symbol of the redeemed united to Christ glorified; to Christ who has obtained glory and honor for us. We are shown the redeemed on the mercy-seat arriving at the height of honor through their Lord. We see them taken from the dust and set on the throne of glory.

6. And this may suggest to us, that the redeemed in Paradise restored is an idea contained in the Cherubim. The Cherubim, when seen by Adam and Eve, would appear in the old Paradise beyond reach of the flaming sword; now, was not this designed to tell of a return to what they had lost?—a return to an earth made Paradise again? It is not unlikely, surely; especially as in Solomon's Temple we have the palm-trees in such abundance on the walls, amid which (as in an earth over which waved

everywhere the triumphant palm) the figures of the Cherubim appeared.

7. But this leads us to speak more at length of Ezekiel's Cherubim. That prophet seems to confirm this last idea regarding the connexion of these symbols with a renewed earth, or Paradise restored.

Ezekiel (c. 1st,) saw first of all a cloud, a great cloud, driven along by whirlwind. The Lord was in that cloud and in that whirlwind. As it came near (v. 4) lo! a sphere of fire, a globe of the brightest light, sparkling all around. He stood gazing, when, lo! four living beings (v. 5) appeared in the midst of this light, or fire, all of them presenting the human face. For their front-face was that of man (vs. 5, 6); the front row of faces was the human. Their feet were flat and firm (v. 7); yet as a calf \* feels it no trouble to skip along its pastures, so to them motion was no toil.—(V. 7.) Their hands were inward (v. 8), as if they were not meant for work; at least, as if that were not their special present business. Their wings (v. 9) formed a canopy over something within;—was not this their position over the mercy-seat? Their wings were not spread out to fly. And their faces were (v. 10) the ox, lion, eagle, along with man, as if to say,—Here are beings who have to do with a world where the ox feeds on its grass and works for man; and where the lion, in stately majesty, rules the forest; and where the eagle soars over the head of man, the lord of that creation. You at your plough, O man, are the kind of person meant; you, O man, whose eye cannot follow the eagle in its lofty flight, but standest on thy mountains gazing at him with delight, you are the person meant. And this fourfold face looks north, south, east, and west. Once more also, they are guided in their motions by the Spirit of life. (Vs. 9, 12, 14.) It is not their own will that guides, and yet all is done with readiness, and ease, and pleasure. Their appearance, at the same time, is altogether glorious,—like the Lord's, as described elsewhere; like that of their Master and King the Lord Jesus. For if he is spoken of in Dan. 10th, as having "eyes as lamps of fire," so are theirs; if his feet in Rev. 1st, are spoken of as like "burning brass," so are theirs. The beryl color, too, is here (v. 15) as in Dan 10:6.

But it is to the wheels that we call attention chiefly, in connexion with the Cherubim. There was a wheel at (v. 15) each of the four faces. These wheels were of great magnitude, their rim flashed fire; and was "full of eyes." All the time this "chariot of the Cherubim" has still the Spirit for its mover (vs. 20, 21), and moves on under a very glorious sky. There is a firmament above it, clear as crystal, as pure and marvellous as the "sea of glass," in Rev. 4:6. In that firmament was a throne with the rainbow ensign; and on that throne one sat, no other than the Son of man, our Lord and King.

Now, we throw out the thought rather as a subject of consideration than as a settled conviction of our own mind, but we feel led to the impression that this scene has much to do with the kingdom of the Lord and his saints. We ask our readers to inquire if indeed it can be the Spirit's purpose here to show us, in these Cherubim and the wheels, something as to the saints reigning with their Lord and governing the earth along with Him?

We have here a chariot of a sort; it is called so by the Jews, and in the book of Sirach 49:8, it is named "Arma Cheroubim." Whether also 1 Chron. 28:18 refers to something of this kind accompanying the Cherubim themselves, in Solomon's Temple, we do not stop to inquire, though it is not unlikely, since it formed part of a new revelation given to his father David. May this chariot—these wheels, or wheel-work forming a chariot—be intended to show how the Lord will convey his redeemed ones from place to place, over the vast extent of his dominions?

\* It seems strange that writers should agree so well in representing the foot itself as a calf's foot in shape and form. No; it was in its qualities only. The foot was probably the human foot. It is strange that this is so often overlooked.

If they are to be rulers and princes to Him, they must know their dominion well, and visit it often. Does, then, this chariot intimate something of the provision to be made by the Lord their King for enabling them to superintend their sphere of government, the new earth? In Song 3:9, 10, there is mention made of the chariot of King Solomon for the daughters of Jerusalem, paved with love, its covering of purple, its pillars of gold, its wood of the cedars of Lebanon. Was that a similar kind to this? Was it intended for surveying the kingdom in Solomon's company? And can this chariot here be meant for the same end?

It is, of course, to be used for executing the behests of the King who is on yonder throne with the rainbow around it. In it the Cherubim go to visit and survey the new earth. That "highway" of which Isaiah 35:8 may be for the men still in the flesh, to enable them to visit the glories of a restored earth; but this chariot is for the glorified, for those that are Christ's kingdom, and it may be intended to further the ends of their government. Every wheel was "full of eyes," as if to intimate observation and discovery; wherever the chariot moves wonders are seen, and all things are seen carefully and accurately.

The firmament (v. 22) evidently corresponds to Rev. 4:6, "sea of glass." There, seen from above, the sight that caught the eye of one looking from heaven was a pure transparent ocean at his feet; but here, to one like Ezekiel looking up, the sight was that of a pure transparent sky, awfully magnificent. Was it the sky of the New Heavens? No dark clouds, no mists or intercepting vapors, no storms, no emblem of a frown or former tokens of gloom? Under this firmament the Cherubim move; their wings (v. 23) were straight, or perpendicular, for they covered their bodies with them, as a token of homage to Him that sat on the throne which they saw above them. The motion of their wings was pleasant, like "that of waters," even as their Lord's voice is said to be (Rev. 1:15); and like "the voice of the Almighty," perhaps speaking from the cloudly pillar; and, once more, "like the noise of a host," intimating that many voices were there; it was one only, or a few. It is the voice of the host of God; and this host is so fully obedient, that at His word, lo! they drop their wings and listen. (Vs. 24, 25.)

They are near the throne; for vs. 26-28 describe it.

It is like Exodus 24:10, a scene wherein we get the Old Testament view of what reconciliation by blood was to conduct to, viz., the presence of God the King, and a place in his presence at his throne. It is not of ivory, as Solomon's, but it is of the sapphire hue; the sky itself is the throne. And a man is on it! Who but the Son of man? The rainbow is there, round the throne, altogether as Rev. 4:3. It is surely a scene relating to this earth of ours wherein once deluge came; but to our earth at a period when the flood is dried up, and its Noah, its true Noah, has looked forth upon it. It may be a question, though we cannot find means to settle it, whether or not the cloud of glory over the mercy-seat, between the Cherubim, did not always assume the form of the rainbow?

But it is enough, perhaps, for us to have suggested these thoughts. We notice then, further, that this throne of glory, and the Cherubim under it, is represented soon after as leaving Jerusalem (chap. 10)th, darting forth (vs. 3-5) one bright parting beam. A cherub hands out the fire of judgment. The description is then repeated of the wheel-work and the living beings, and a difficulty occurs. At v. 14, "the first face was the face of a cherub," seems strange in a description of the Cherubim; but the words are properly, "the face of the cherub" (כרוב) as in v. 7: "The face of the cherub which I had seen giving out the fire." The face turned toward the man clothed with linen, in giving out the fire, appears to have been the ox-face, because, perhaps, of the connexion of the altar-fire with the ox of sacrifice. The full departure takes

place, chap. 11:1, 22. But then, there is a return also. And when the return takes place (chap. 43:1-7 and 48:35), how well the idea of the Lord and his saints reigning suits with the whole scenery will appear to all who are accustomed to advert to that subject in other prophets.

If we are at all right, then, the first chapter of Ezekiel shows us the redeemed who are to be in the kingdom, and the close of Ezekiel brings them into the kingdom. We have no more than glimpses of these truths, but they are pleasant glimpses of things which man cannot now comprehend. There is a day soon to dawn wherein we shall discover what now "eye has not seen, nor ear heard, nor the heart of man conceived."

8. One other point remains. Are Isaiah's Seraphim the same as the Cherubim? We think they are. There is but one reason for thinking the contrary, and it is this;—the Seraphim in Isaiah 6th, have six wings, whereas Ezekiel's Cherubim seem to have only four. But, 1, John, in Rev. 4:8, distinctly gives the Cherubim "six;" 2, and most important, Ezekiel does not say that they had not six. On the contrary, while v. 11 describes only four, two covering their body and two stretched above their head, yet v. 23 states that every one had "two to cover on this side, and two to cover on that side," a statement made in addition to the information that they had other wings straight under the firmament. There seems here a hint of more wings than four only.

Isaiah's Seraphim quite correspond, in their song, to the view given of the Cherubim and the chariot. They are anticipating "the whole earth full of his glory."—V. 3. It may be that their name is taken from the fact of the appearance of the golden Cherubim in the most holy place being so bright. The root שרף, means "to burn;" and the Jews have understood it as meaning "bright, or shining ones;" and though Gesenius objects to this, that the word is not used anywhere in the sense of that burning which has brightness, yet this objection is obviated if we suppose a reference to the appearance of the Cherubim under the cloud of glory. Then they would appear "as if they burned in a furnace" (Rev. 1:15), and might hence get this other name, "Seraphim."

It is not unworthy of our notice how far custom and mutual imitation may lead men astray, as illustrated by the Cherubim. Age after age men have consented to speak of one class of angels as "Seraphim," because full of fire and warmth of love, whilst other angels are "Cherubim," because fuller of the quality of wisdom. Painters have given angels wings; sculptors have made Cherubim like little infants, or winged Cupids; both alike without one vestige of scriptural authority, and most men tamely follow them. Poets have found the words convenient for many purposes, and Christians have found it easier to assent to general opinion than to investigate for themselves, under the Spirit's guidance. But let us be more noble; let us be Bereans; let us be like the ancient prophets, who inquired and searched diligently. There is much yet to be gleaned, we suspect, in this field; and a recent writer may be in the right who throws out the hint, that it is to "the opening of the temple of God in heaven" (Rev. 11:19), when the ark (and, of course, its Cherubim) will be seen that we are to look for the full understanding of these, the most ancient of the symbolic figures. What a day of revelation, in every sense, is the day for which we long and pray, and watch and wait, when the bright morning star shall arise "on our hearts," as well as on our world! There is in reserve for us an enlightening of the eyes of our understanding (Ephes. 1:18), in comparison of which all our present knowledge is dim, and our discoveries imperfect, and our insight into mysteries like obscurity, and our comprehension of the truth incomplete and feeble. "O thou that dwellest between the Cherubim, shine forth!"

No man ever offended his own conscience, but first or last it was revenged upon him for it.



## Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET, a learned English writer and Secretary to King WILLIAM, was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

But to proceed in this argument, it will be necessary, as I told you, to set down some notes and characters of this reign of Christ and of his saints, whereby it may be distinguished from the present state and present kingdoms of the world; and these characters are chiefly three, *justice, peace, and divine presence*, or conduct, which uses to be called *theocracy*. By these characters it is sufficiently distinguished from the kingdoms of this world; which are generally unjust in their titles or exercise, stained with blood, and so far from being under a particular divine conduct, that human passions and human vices are the springs that commonly give motion to their greatest designs: but more particularly and restrainedly, the government of Christ is opposed to the kingdom and government of Antichrist, whose characters are diametrically opposite to these, being *injustice, cruelty, and human or diabolical artifices*.

Upon this short view of the kingdom of Christ, let us make inquiry after it amongst the prophets of the Old Testament; and we shall find, upon examination, that there is scarce any of them, greater or lesser, but take notice of this mystical kingdom, either expressly, or under the types of Israel, Zion, Jerusalem, and such like. And therefore I am apt to think, that when St. Peter, in his sermon to the Jews, (Acts 3d) says, all the holy prophets spoke of the *restitution of all things*, he does not mean the renovation of the world separately from the kingdom of Christ, but complexly, as it may imply both. For there are not many of the old prophets that have spoken of the renovation of the *natural* world, but a great many have spoken of the renovation of the *moral*, in the kingdom of Christ. These are St. Peter's words, (Acts 3: 19-21), "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of restitution of all things." The apostle here mentions three things, the *times of refreshing*, the *second coming* of our Saviour, and the *times of restitution of all things*: and to the last of these he immediately subjoins, "which God hath spoken by the mouth of all his holy prophets, since the world began." This *restitution of all things*, I say, must not be understood abstractly from the reign of Christ, but as in conjunction with it; and in that sense, and no other, it is the general subject of the prophets.

To enter therefore into the schools of the prophets, and inquire their sense concerning this mystery, let us first address ourselves to the prophet Isaiah, and the royal prophet David; who seem to have had many noble thoughts or inspirations upon this subject. Isaiah, in the 65th chapter, from the 17th verse to the end, treats upon this argument; and joins together the renovation of the natural and moral world, as St. Peter, in the place fore-mentioned, seems to do; and accordingly the prophet, having set down several natural characters of that state, as indolency and joy, longevity, ease, and plenty, from v. 18 to the 24th, he there begins the moral characters of divine favor, and such a particular protection, that they are heard and answered before they pray. And lastly, he represents it as a state of universal peace and innocence, v. 23, "the wolf and the lamb shall feed together," &c.

This last character, which comprehends *peace, justice, and innocence*, is more fully displayed by the same prophet, in the 10th chapter, where he treats also of the kingdom of Christ. Give me leave to set down his words, (vs. 4-9)—"But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Thus far the prophet. Now if we join this to what we noted before, from his 65th chapter, concerning the same state, it will be impossible to understand it of

any order of things that is now, or hath been hitherto in the world; and consequently it must be the idea of some state to come, and particularly of that which we call the future kingdom of Christ.

The same pacific temper, innocence and justice, are celebrated by this prophet, when the "mountain of the lord shall be established in the top of the mountains, (chap. 2:2, 4.) And he shall judge amongst the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." And as to righteousness, he says, in the 23d chapter, "Behold a king shall reign in righteousness, and princes shall rule in judgment," etc.

The next prophet that we mentioned, as a witness of the future kingdom of Christ, is David; who, in his Psalms, seems to be pleased with this subject above all others; and when he is most exalted in his thoughts and prophetic raptures, the Spirit carries him into the kingdom of the Messiah, to contemplate its glory, to sing praises to its King, and triumph over his enemies. Psal. 68—"Let God arise, let his enemies be scattered; let them also that hate him flee before him; as smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God: but let the righteous be glad," etc. The plain ground he goes upon, in this Psalm, is the deliverance out of Egypt, and bringing the Israelites into the land of Canaan; but when he is once upon the wing, he soars to an higher pitch, (v. 18) from the type to the antitype; to the days of the Messiah, the ascension of our Saviour; and, at length, to his kingdom and dominion over all the earth.—v. 32, etc. The 45th Psalm is an Epithalamium to Christ and the church, or to the *Lamb and his Spouse*. And when that will be, and in what state, we may learn from St. John, (Apoc. 19:7, 8, and chap. 21:2, 9) namely, after the destruction of Babylon, in the new Jerusalem's glory. The words and matter of the two prophets answer to one another. Here, in this psalm, there is a fight and victory celebrated as well as a marriage; and so there is in that 19th chapter of St. John. Here the prophet says, "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre," etc.—Psal. 45:3, 4, 6. There St. John says, having described a conqueror on a white horse, "Out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God: and he hath on his vesture, and on his thigh a name written, King of Kings, and Lord of Lords."—Apoc. 19:15, 16. This is the same glorious conqueror and bridegroom in both places; and this victory is not gained, nor these nuptials completed, till the second coming of our Saviour.

In many other Psalms there are reflections upon this happy kingdom, and the triumph of Christ over his enemies, as Psal. 2d, 9th, 21st, 24th, 47th, 85th, and 90th, and others. In these and such like Psalms, there are lineaments and colors of a fairer state than any we have yet seen upon earth. Not but that in their first instances and grounds they may sometimes respect the state of Israel, or the evangelical state: but the eye of the prophet goes farther; this does not terminate his fight: his divine enthusiasm reaches into another world; a world of *peace, and justice, and holiness*; of joy, and victory, and triumph over all the wicked; and consequently such a world, as neither we nor our fathers have yet seen. This is an account of two prophets, David, and Isaiah; and of what they have more openly declared concerning the future kingdom of Christ. But to verify St. Peter's words, in that fore-mentioned place, (Acts. 3:21), that all the *holy prophets, since the world began*, have spoken of the restoration of all things at the second coming of Christ; I say, to verify this assertion of St. Peter, we must suppose that, where the prophets speak of the restoration and future glory of Judah and Jerusalem, they do, under those types, represent to us the glory and happiness of the church in the future kingdom of Christ: and most of the prophets, in this sense, and under these forms, have spoken of this kingdom, in foretelling the restoration of Jerusalem and Zion; and happy days, peace, plenty, and prosperity to the people of Israel.

Most of the prophets, I say, from Moses to Malachi, have spoken of this *restoration*. Moses, in the 30th of Deut. vs. 4, 5, 9; David, in many of those Psalms we have cited; Isaiah, besides the places fore-mentioned, treats amply of this subject, chap. 51st, and in several other places. So likewise the prophets Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Zeph-

ny, Haggai, Zechariah, Malachi. All these have, either expressly, or under the types of Jerusalem and Zion, foretold happy days, and a glorious triumph to the church of God. And seeing, in the New Testament, and in the prophecies of St. John, the Christian church is still represented as under persecution and distress, till the fall of Antichrist, and the millennial kingdom; it is then, and not till then, that we must expect the full accomplishment of these prophecies; the *restoration* that St. Peter says was spoken of by *all the prophets*; and the *mystery*, which St. John says, (Apoc. 10:7) was *declared by his servants the prophets*, and would be finished under the *seventh trumpet*, which ushers in the kingdom of Christ.

We must not imagine that the prophets wrote like the poets; feigned an idea of a romantic state, that never was, or ever will be, only to please their own fancies, or the credulous people. Neither is it the state of heaven and eternal life that is here meant or intended: for, besides that they had little or no light concerning those notions, in the Old Testament, the prophets, generally, in their description of this happiness, either express the earth, or at least give plain marks of a terrestrial state. Wherefore, the only question that remains, is this, whether these happy days are past already, or to come? Whether this blessed state of the church is behind us, or before us? Whether our predecessors have enjoyed it, or our posterity is to expect it? For we are very sure that it is not present. The world is full of wars, and rumors of wars; of vice and knavery, of oppression and persecution: and these are things directly contrary to the genius and characters of the state which we look after.

And if we look for it in times past, we can go no farther back than the beginning of Christianity: for St. John, the last of the apostles, prophesied of these times, as to come; and placed them at the end of his system of prophecies; whereby one might conclude, that they are not only within the compass of the Christian ages, but far advanced into them. But however, not to insist upon that at present, where will you find a thousand years, from the birth of Christianity to this present age, that deserves the name, or answers to the characters of this *pure and pacific* state of the church? The first ages of Christianity, as they were the most pure, so likewise were they the least peaceable; continually, more or less, under the persecution of the heathen emperors; and so far from being the reign and empire of Christ and his saints over the nations, that Christians were then everywhere in subjection or slavery; a poor, feeble, helpless people, thrust into prisons, or thrown to the lions, at the pleasure of their princes or rulers. It is true, when the empire became Christian, under Constantine, in the fourth century, there was, for a time, peace and prosperity in the church, and a good degree of purity and piety; but that peace was soon disturbed, and that piety soon corrupted. The glowing pride and ambition of the ecclesiastics, and their easiness to admit or introduce superstitious practices, destroyed the purity of the church. And as to the peace of it, their contests about opinions and doctrines, tore the Christians themselves into pieces; and, soon after, an inundation of barbarous people fell into Christendom, and put it all into flames and confusion. After this eruption of the Northern nations, Mohammedanism rose in the East, and swarms of Saracens, like armies of locusts, invaded, conquered, and planted their religion in several parts of the Roman empire, and of the Christianized world. And can we call such times the reign of Christ, or the imprisonment of Satan? In the following ages, the Turks over-ran the eastern empire and the Greek church, and still hold that miserable people in slavery. Providence seems to have so ordered affairs, that the Christian world should never be without a woe upon it, lest it should fancy itself already in those happy days of peace and prosperity, which are reserved for future times. Lastly, whosoever is sensible of the corruptions and persecutions of the Church of Rome, since she came to her greatness; whosoever allows her to be mystical Babylon, which must fall before the kingdom of Christ comes on, will think that kingdom duly placed by St. John, at the end of his prophecies, concerning the Christian church; and that there still *remains*, according to the words of St. Paul, (Heb. 4:9) *a sabbatism to the people of God.*—(To be continued.)

### The Apostolic Age.

Christianity is diffusive in its spirit. It awakens in its converts a self-sacrificing love for their fellow men. It excites in their hearts the most ardent desires for their salvation—desires similar in their nature to those which led the Redeemer to the garden and the cross. In their aims to subdue the world to Christ, they are encouraged by his precepts and his example; and their hopes of ultimate success rest on the promises, the Word, and the aid of the Spirit.

The truth of this is confirmed by history. It tells us that where the religion of Jesus has appeared in its purity, it has always called forth the devoted missionaries of the Gospel. And thus, as we might have anticipated, the age of the apostles was the great era of missions.

There was much in the social condition of the world that was favorable to the spread of the new faith. The fulness of times predicted by the prophets and apostles had come. It was the only fit period for his reception. Had he entered on his work centuries earlier, his religion would have had to encounter those wars, in which Rome was engaged for her supremacy; or had his mission taken place at a much earlier period, his disciples would have had to contend with the savage fury of the northern hordes, before they had gained a sure foothold in the empire. But the Roman power was at its height and in its glory. Peace without much interruption reigned from the Danube to the Euphrates, from the Pillars of Hercules to the Great Sahara. Within these limits the missionaries of the cross might journey, protected in their person and property from the thief, the ruler, or the foreign foe.

Every colony and every province under this government was accessible to all. Great highways extended from the gates of the capital to the remotest bounds of her dominion. Many of them were splendid works of art, paved with stone for hundreds of miles, penetrating through solid masses of rock, crossing vast marshes, arching ravines, and bridging rivers. The Aurelian way followed the coast eastward to Genoa and the southern shores of Gaul; the Flaminian way extended north to the Cisalpine Gaul, and covered the country with its network of branches; the Appian way—"that Queen of Roads"—issuing from the great Roman Forum, ran to the extreme limits of Italy, intersecting that great promontory with its numerous cross paths, in every direction. In connection with these great roads, the navigation of the Mediterranean was free and easy. It is true the ancients had not the mariner's compass nor chart; nor did they possess the means of ascertaining the latitude and longitude of the ship's position at sea. But they could well dispense with these in sailing over that long but narrow lake, which the provinces of the empire so completely enclosed. For in this sea numerous islands and the projecting cliffs of land would guide them on their passage; or when these failed, which was seldom for more than a few days, the clear sky revealed a brilliant chart, which could never mislead the experienced and watchful seaman. Besides, their vessels were not unsuited to the navigation of this inland lake, protected as they were, by good natural or artificial harbors, and by well situated light-houses. The trade and commerce carried on along these lines of intercommunication was immense. Rome was the great market of the world. The numerous wants and luxuries of her millions invited the merchant from all quarters of the known world. The north countries brought their furs, Spain sent her silver, Sicily and Egypt their grain, the opposite shores of Africa, their wild beasts for the amphitheatre, and India its spices, its silks, and its precious stones. This vast business, with the trades, the useful and ornamental arts which it created, not only opened the empire to the missionaries, but gave currency to the Greek and Latin languages, and diffused a general intelligence among all classes of people, and thus prepared the way for the spread of the gospel.

The moral state of the empire also betokened a crisis in human affairs. Its civilization, elevated as it was in its outward form, was rotten at the core. It bore in its own bosom the seminal principles of disease and death. The talent, the intelligence, and the accumulated wealth of Rome was lavished on every form of sensuous indulgence. The appetites and passions were stimulated and gratified by a depraved and heartless ingenuity. Selfishness, always short-sighted, but now more refined, and hence more destructive than ever, reigned supreme. All must fall to pieces before the impending shock of the Gothic tribes. There was no generative power either in the arms or religion of the savages. Enfeebled in body and soul by new and strange vices, they could only rush into the ruins to perish with their conquered foes.

But sensualism was not the only danger to which society was exposed. The old systems of idolatry were losing their hold on the more intelligent of the people. The temples began to be neglected, and many of the far-famed oracles had ceased to give responses: Men began to reject the religion of their fathers, and from that point began to be skeptics. As we see in some of the oriental countries, a rejection of the old ancestral faith prepares the way for a complete skepticism. This is but a natural process with many minds to pass from one extreme to its opposite. This infidelity was increased by the speculative doubts of the philosopher. In close connection with this spirit of indifference and unbelief, there arose a fanatical clinging



to the national religion—a superstition as violent as it was desperate. It is easy to see that this two-fold tendency must accelerate the ruin of society. The religion of Jesus could only save it from overthrow, and preserve its treasures of wisdom and genius for future generations.

But not only did these moral dangers invite Divine interposition, but there were elements that favored it. There were those who could be neither fanatics nor infidels. Their intelligence forbid the one, their strong craving for truth, the other. Here and there might be found men of earnest minds feeling after God, if haply they might find him. To these, Christianity would come with a new and divine power; and these seem the first who embraced it in the Gentile world. But a better preparation than even this is found in the dispersion of the Jews over the empire. They had gone to the most distant cities of their own accord, or had been carried thither as colonies and captives by Roman generals. Their peculiar views and rites made an impression on the heathen. Very many, even from the higher walks of life, became converts to Judaism. Those who adopted the ceremonial law and were circumcised, were called Proselytes of Justice; those who received only the moral law with its doctrinal teachings, were termed Proselytes of the Gate. Thus the Jews, with their views of one God, their expectation of a Messiah, the Old Testament, and their numerous synagogues, not only invited the missionary of the cross to labor with them, but prepared the heathen mind also to receive the truth.

After the ascension of their Lord, the apostles with their associates returned to Jerusalem. Here in prayer and supplication they waited for the promised Spirit. Their hopes were soon realized. As they were assembled on the day of Pentecost, the sound from heaven, the fiery tongues, and their own elevated thoughts and feelings, revealed to them the presence of the Holy Ghost. They at once broke their silence, and began their labors. Their prayers, their preaching, and their miracles carried the truth home to the hearts of the people. The apostle Peter took the lead, as his age, his zeal, and his ministerial talent entitled him to hold the first position among the immediate disciples of the Saviour. We find him in the courts of the temple, in private houses, before the people and before the council, holding forth the words of eternal life. In a few days thousands were added to the assembly of believers. Though the converts were for the most part taken from the people, yet there was a great company of priests who were obedient to the faith. Thus the Lord added to this model church daily such as should be saved.

But this state of uninterrupted success did not last long. The evangelical spirit and bold preaching of Stephen excited to the highest pitch the slumbering rage of the priests. And the Lord did not interpose, as in the case of Peter, and save his servant from their threatened violence. It was fit that the power of the gospel to sustain and sanctify the Christian in the trying hour of a cruel and violent death, should now be exhibited; besides the church in Jerusalem had gained too strong a hold to be easily or suddenly uprooted; and the time had fully come, when the truth ought to be made known throughout the adjacent regions. The persecution, which God wisely permitted, thus burst upon his people, drove them through Samaria, and even to Antioch. The leading spirit was Philip, a man endowed with the gift of working miracles. His labors soon enlisted Peter and John, whose missionary efforts among the Samaritans served to break down their narrow views of the gospel of Christ. But this idea that a man must first become a Jew before he could be a Christian, did not die away even in the minds of the apostles till Peter's remarkable vision and interview with Cornelius, and until God had converted many of the Gentiles in the city of Antioch.

At this period, when the early disciples began to have clear views of the comprehensive nature of the gospel, God called into his service a man fitted by his character and culture to carry the offers of mercy to heathen lands. The first of the apostles soon quietly yielded to the superior influence of Saul of Tarsus. Antioch, where the disciples were first called Christians, is made the great central station of the new apostle's labors. In his first missionary tour he takes with him Barnabas, and passes by sea to Cyprus, and thence to Perga, and visits the southern provinces of Asia Minor. It was in this his first preaching in foreign lands, that Paul announced the great principle which should govern his labors as a missionary. "That it was necessary that the word of God should first have been spoken to you (the Jews;) but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."

Notwithstanding the persecution Paul had to meet with, and the opposition from many of his Jewish brethren, who still clung to the neces-

sity of receiving the Mosaic rites in order to being saved, he is soon ready to engage in a second attempt to spread the Gospel. In this great apostolic journey he takes with him Silas, and not long after, Timothy and Luke. He crossed the centre of the great Asiatic peninsula to Troas, and then in obedience to the heavenly voice he passes to the opposite shore, and preaches in the great towns of Macedonia, from thence he sails to Athens, and stops at Corinth. It was while here that he wrote his epistles to the Thessalonians; the first in the order of time of those which we find in the New Testament. This long journey of the apostle is marked by the same signal success, the same providential interference, and the same relentless persecution, which distinguished the first. Nothing but a living faith in Christ could have made the apostle patient and persevering in all his trials.

Paul seems to have taken a third tour to the scenes of his former labors. He plants himself in Ephesus, and from this city, by his own personal efforts and by his numerous assistants, extends the Gospel to the northern portion of Asia Minor, and even to Illyrium. It was while engaged in these travels that he wrote to the Galatians, to the Corinthians, and that greatest of all his epistles, the letter to the church at Rome, in defence of the doctrine of justification by faith.

He now returned to Jerusalem, and after a two years' imprisonment in Cesarea, is carried for his trial to Rome. While here, during his first mild imprisonment, he writes his epistles to the Ephesians, the Colossians, and Philippians, and soon afterward he is released, and pays a hurried visit to the eastern churches, and goes on his return, according to Clement, to "the limits of the West." He is again taken as a prisoner, and writes that heroic letter to his old associate, Timothy, in which he gives his last advice, and in which he exults in the prospect before him.

It would not be in place here to notice the traditions in regard to the apostle's labors in distant lands and among savage tribes. We may be sure that many an humble convert on the day of Pentecost, or during the persecution raised by Stephen's preaching, carried the Gospel into distant lands. In this way, Rome may have received the light, and from Rome, Carthage. We know it was early introduced in Egypt. Indeed, during the apostolic period Christianity had extended nearly around the entire shores of the Mediterranean Sea. Peter, Paul, and John had been the chief instruments in accomplishing all this. In their fitness for the work, they remind one of Luther, Calvin, and Melancthon. We have the preacher, the thinker, and the pastor, and they followed each other in just this order.

### David our Example.

"What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."—Psa. 116:12-19.

Who, of mankind, are exempt from trouble? What age or rank is placed beyond the shafts of disease and death? The infant of days and the sire of years, the sinner and the saint, are alike liable thereto. "Man is born unto trouble as the sparks fly upward." Disease not only infests the hovel of the poor, but invades also the mansions of the rich: nor are the thrones of monarchy passed by unscathed, and crowned heads are laid low by affliction. Nor is Zion's King, Israel's sweet singer, the man "after God's own heart," an exemption, as we find in this Psalm that even he had been the subject of great affliction, bodily and mental.

But here we find him brought out of it. In his trouble he sought unto the Lord, and the Lord heard, and saved him out of all his distresses.

Now that he is healed, how is his heart affected, and what do we find him doing? Is his heart insensible of and unaffected by the goodness of God? or like the nine lepers who were cleansed, does he forget to return and give thanks? No; but alive to his great obligations, and with a heart full of gratitude to his healing, helping God, we find him in the tabernacle, in the courts of the Lord's house, in the presence of all the people, paying the vows which he made in his trouble.

Reader, let us stop for a moment to notice,

I. *What is being done.*

II. *Who is doing it.*

III. *Where he is doing it.*

IV. *Why he is doing it.*

I. *What is being done?*

1. He is inquiring, "What shall I render

unto the Lord?" His heart is oppressed with a sense of its obligation; so oppressed, that it cries out, "What shall I render?" Afraid he should not give enough, he asks the priests, he asks his friends, he asks his own heart, "What shall I render?" Reader, are you putting the same inquiry, "What shall I render unto the Lord?" Observe,

2. What he resolves upon.

"I will take the cup of salvation." A ceremonial and expensive cup to take. It must be filled at his own cost, and with the best of drink-offerings. Nor was this all the expense he would be at in his *rendering unto God*, but he would also offer unto him the "sacrifices of thanksgiving" from the best of his flock and of his herd. No expense was to be spared, no cost counted, when he "rendered unto the Lord."

Reader, do you *so render* unto the Lord? Say not you have no such rich offering to lay on his altar. You have richer, better far, "*your own self*." Lay that on his altar, "a living sacrifice, holy and acceptable unto him." No rendering unto the Lord is so acceptable. "They first gave their own selves unto the Lord," and then laid out what they had for his honor, in works of piety and charity. Doing good and communicating, are sacrifices with which God is well pleased. Observe,

3. He would call upon the name of the Lord.

Giving without prayer, and prayer without giving, are vain.

Reader, are these joined together in you? Do you give and pray? Do you pray and give? David did both; offered the "sacrifices of thanksgiving, and called upon the name of the Lord." "I will call upon the name of the Lord."

One is almost tempted to say, Have you not given trouble enough unto the Lord by your calls already made, that you resolve to trouble him still farther by them? Strange conduct this, after the help the Lord has rendered thee. Is this the manner of man to man? Rather, if we have received a kindness from the hand of a friend, do we not tell him that we hope never to trouble him again? But David resolves otherwise; yea, resolved that he would "call on the name of the Lord" as long as he lived; and well he might, when he knew that "the prayers of the righteous were His delight." But he would do more than *give and pray*, for observe,

4. He would oblige himself to be a *servant* unto the Lord.

Having asked, "What shall I render?" he gives his own self, which is more than whole burnt-offerings or sacrifice. "O Lord, truly I am thy servant." I choose to be so. I resolve to be so. I will live and die in thy service. He calls others the *saints* of God, but himself the *servant* only. Though a king, he glories in being even a *servant* unto God. Nor does he say so in mere compliment, as men do to each other, when they say, "Your servant, sir." No; but says, "*Truly I am thy servant*," and "Thou that knowest all things, knowest that I am so." Let others serve what master they will, "I am thy servant;" *truly* I am so. And as if he was afraid God would deny him the honor of being his servant, he establishes the fact and pleads it.

Under the law, there were but two ways in which men came to be servants; first, by birth, and secondly, by redemption. Then, "Lord, I am thy servant," for I was born in thy house; "I am the son of thy handmaid."

Oh, what a mercy to have pious mothers! to be born in God's house!

He that procured the release of a captive, took him for his servant. Very good. "Lord, thou hast loosed my bonds;" thou hast discharged me from those sorrows of death and pains of hell that had laid hold upon me and compassed me about; therefore I am thy servant, under thy protection, and obligated to do thy work.

5. He would pay his vows *now*. Not only in presenting to the priests meat and drink-offerings, prayers and praises to God, but all that which he had promised to do in the day of affliction. Nor would he, like sorry debtors, delay payment, but he would do it *now*.

Reader, is there nothing here that reproves, instructs, and stimulates? On whom is he to call? Who is he to serve? And when is he to do both? *Now!*

II. *Who is doing all this?*

A poor, a mean, an ignorant, or weak-minded man? Many think religion fit only for such. The young think religion befitting the aged only; the rich think it good enough for the poor, and the wise and learned agree to think it a fit subject only for the weak-minded and illiterate. But who find we here taking the cup of salvation? Who is he that is offering his sacrifices of thanksgiving in the courts of the Lord's house and before all the people, paying his vows and calling on the name of the Lord? Who is he? An aged, a poor, a mean, a weak-minded or ignorant man? Nay, but monarchy itself. And right, and only right, it should be so. For if the poor and unknown owe to God

a sacrifice of thanksgiving, how much more the wise, the learned, the rich, and especially the kings of the earth! "For who maketh thee to differ; or what hast thou that thou hast not received from God, the Father of all mercies, from whom cometh down every good and every perfect gift?" All kings in heaven do as king David is now doing—lay their crowns down at his feet; nor is the time far distant, when all kings on earth shall bow before him, and all the kingdoms of the people worship and serve him. Whatever some may think to the contrary.

"Religion is the chief concern Of mortals here below."

It, and it only, is "profitable unto all things, having the promise of the life that now is, and that which is to come." How truly spake the poet of it when he said:

"There's nothing worth a thought beneath—  
But how we may escape the death  
That never dies;  
How make our own salvation sure,  
That, when we fall on earth, secure  
A mansion in the skies."

Will not, therefore, the *character* of the worshiper reprove, rebuke, and instruct all who heretofore have thought religion befitting others, but not themselves?

III. *Where* did he take the cup of salvation, make this acknowledgment to God, and pay his vows? In some *private* place, where no eye of man could see him, as if ashamed to be known and recognized by others as a pious and devoted servant of the most high God? No, but "in the *presence of all the people*; in the courts of the Lord's house," and in the midst of that Jerusalem of which he was the king and ruler.

If this was to make David vile in the sight of the people, he was resolved to be more vile. Whatsoever others might say or do, as for him, he would serve the Lord, and that openly, fervently, and not with that only which cost him nothing. And has not Jesus said, "Whosoever is ashamed of me *before men*, of him will I be ashamed before my Father and before his holy angels?" Man ashamed of his *God*! Ashamed of his *Saviour*! Heaven weep! From such a sight, sun, moon, and stars, with blushes turn away!

"Jesus! and shall it ever be,  
A mortal man ashamed of thee!  
Ashamed of thee, whom angels praise,  
Whose glories shine through endless days!"

"Ashamed of Jesus! that dear friend,  
On whom my hopes of heaven depend!  
No! when I blush, be this my shame,  
That I no more revere his name."

"Ashamed of Jesus!—yes I may,  
When I've no guilt to wash away.  
No! tears to wine, no good to crave,  
No fears to quell, no soul to save."

"Till then, nor is my boasting vain,  
Till then I boast a Saviour slain;  
And Oh, may this my glory be,  
That Christ is not ashamed of me."

IV. *Why* was he doing all this?

Duty to God, to himself, and to others, demanded it. He owed to God a public acknowledgment; his soul panted to give expression to its gratitude and praise; and by so doing he intended, no doubt, to teach others by his example. By this he would say, "Let all the people praise thee, O God. Let all the people praise thee." Does not David's conduct, in this instance, admonish all and reprove many? Where now are our Davids? Whither shall we look for piety like his? And if deliverance from the ills of this life calls for an expression of gratitude like this, what does deliverance from the wrath to come call from us?

Reader, have you paid your vows, performed your frequent resolves, and taken the cup of "*so great salvation*," with a desire thereby to glorify God, edify the Church, and be an example to others? Oh, how distressing! It makes the heart bleed, on sacramental days, to see some purposely staying away from church, others walking out of it, and others sitting at a distance and looking on, when the cup of "*so great salvation*" is being taken by others, and ought to be thankfully taken by all. What do angels in heaven think of such conduct? And how will it make those who are guilty of it think and feel on a bed of death? Is it what the Saviour takes pleasure in; delights to look down upon? Rather does he not cry to such, "How often would I have gathered thee!" "Is this thy kindness to thy friend?"

What is heaven's whole worship but a taking of the cup of salvation? Do any there stay away from the banquet of love, retire from the temple, or sit at a distance and look on, while others take it? Do any there despise it, or refuse to take it? No. *All* the kings and priests of heaven show forth their obligation to their Lord's death; and if any here are too worldly, too proud, or too careless to take the cup of salvation, and to pay their vows in the courts of the Lord's house, in the presence of all the people, never, never shall they take it in heaven.

Dear youthful readers—beloved adults also—and all who neglect to take the "*cup of salva-*







to on their noble building, they say well,—but whom do they serve, God or Mammon? If they serve the latter, then are the words an idle compliment, which God will not accept.

Ag in.—Do those myriads who visit the Great Exhibition find other things in agreement with the glorious motto on the cover of the book which they carry in their hands? Are they reminded, by the manner in which the whole affair is managed, by the objects and things exhibited, and by the position assigned to them, that the promoters and conductors of the Great Exhibition *habitually* acknowledge God in the affair? Is the motto on the book, and are the prayers at the opening, things which stand alone and distinct from all beside? Is God's glory, or man's greatness, most prominent here? God's name is used, His right is acknowledged,—Is His will consulted, His authority revered, His word obeyed? If it be so, what meaneth much that we see around us? Can God be pleased when art employs her highest skill to perpetuate the memory of heathenism, or to deck with beauty that most hateful and destructive sorcery, Popish superstition? Surely it seems rather anomalous for Christian prayers to be breathed over *Heathen* statues, and *Protestant* hymns sung amidst *Popish* trumpery! Is there not some reason to fear that while we acknowledge God in word, He may say to us, "This people draweth near to me with the mouth, and honoreth me with the lip, but their heart is far from me." It is well to shun all profanity and contempt of God, but we should also tremble at hypocrisy and formality. It is a solemn fact, that just before God swept away the Jews from their own land, first by the Babylonians, and next by the Romans, they were very strict in outward services and general acknowledgments of God. The great charge brought against them was, that the heart was not with Him; that those "who with their mouth showed much love were given to covetousness" (Ezek. 33:31); and that they trusted to their forms and ceremonies instead of leaning on the living God. (Isa. 1:10-18.)

Is there not reason to fear that the great danger of the present day is "a form of godliness and a denial of the power?" This, we are told, will be a characteristic of "the last days," and against this we do well to watch. Another description found in the same catalogue is, "lovers of pleasure more (or rather) than lovers of God." Here also this present generation are in great danger. The Crystal Palace is undoubtedly a place of pleasure, and many there are who love it only on that account; and many think that there can be no harm or danger in loving it, because nearly all persons approve, and many among the good and pious consider it as the beginning of a new and glorious era. Without indulging in general censures and gloomy fears, or saying a word to dissuade any one from going to look at this triumph of science,—this wondrous collection of earth's treasures, a fear may be expressed lest the present excitement should vitiate the taste of Christians,—produce a dissipated state of mind among the people,—create a thirst for change, and novelty, and show,—indispose the mind for spiritual things,—tend to magnify this present evil world, and to hide from view the awful words of God concerning the dark future that is impending. It sounds rather strange to hear good men utter such language as the following:—"Philosophers and politicians and social economists are all regarding the Exhibition as constituting the beginning of a new era and of better times, and as embodying in itself something like a prophecy of a brightened and improved future for the nations." "From such a lesson it is hoped and expected that the crowds will disperse wiser and better, more loving and more fraternal, and that a basis will be laid for such future peaceful and profitable intercourse as shall render war an utter impossibility." It is no use to delude ourselves with expectations unwarranted by the word of God. Hope must have some ground to rest upon. The reason for a Christian's hope is found, not in man's doings, but in God's sayings,—not on present appearances, but on the sure word of prophecy. That a time of universal peace and fraternal love will surely come we cannot doubt, but how it will come we have already, in some measure, been instructed. Alas! what throes of anguish must precede the birth of this glorious era. The world is filled with apostate churches and tyrannical kingdoms; against these and that great master-spirit of evil who presides over them, and who energizes throughout the whole, God's most terrible threatenings are levelled. These words of vengeance are many and weighty, and none of them can fall to the ground. But, notwithstanding all God's declarations, men will continue to say, "Peace and safety, until sudden destruction shall come upon them, and they shall not escape."—1 Thess. 5th. Those who believe in these threatenings, who look for the storm before the calm,—the day of vengeance," before "the year of the redeemed,"—can truly say, with the weeping prophet, "I have not desired the woeful day, O Lord thou knowest." But though they do not,—cannot desire it, and would

do all in their power, by prayer and Christian effort, to avert coming evil and turn sinners to God, yet they dare not disbelieve words so often repeated, and which are always placed by God Himself in connexion with the promises of coming glory. Though we are expectants, we are not prophets; and a firm belief in coming judgments should not make us thankless as regards God's temporal mercies, or heedless of life's relationships, or insensible to the beauties of God's creation and the productions of human genius; but certainly this belief should wean from earth as a portion, produce watchfulness of spirit, and endear the cross and coming of Jesus; the one our glorious remedy, the other our blessed hope.

Having examined the words of the Psalmist in connexion with the two questions at first proposed, I can but conclude that the popular application of this passage is not in agreement with its primary meaning; and also that man's conduct generally is not in correspondence with his own acknowledgment. Nevertheless, while believing this, far be it from me to wish the words removed from the situations they occupy. Let them stand; they form a glorious sentence worthy of being sounded forth to the ends of the earth. Let the words stand, and that for a twofold purpose. First, to proclaim the rights of God and His coming glorious reign. The words may thus be considered as *preceptive*,—teaching us what *should be*; and as *prophetic*,—telling us what *shall be*. Let the wealthy and the wise, the contriver and the laborer, the inventor and the purchaser, all remember the supremacy of God. Let them bear in mind that His hand framed all the material; that He alone gives the inventive mind, and the cunning hand; and that, as from Him all wisdom and strength is derived, so to Him all the glory should be given. Let riches be used for his honor, and his love be sought to sweeten all possessions. Let the ear be ever open to listen to God's voice,—Whatsoever ye do, do all to the glory of God,—for, if this is neglected, it will be terrible to read in fiery characters the fearful sentence, "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified." Alas! this has been the case hitherto with most. The great and the mighty have possessed the earth and left God out of their reckoning. God is now giving all who thus usurp His prerogative *notice to quit*; and He will soon eject those, with irresistible power, who refuse to "kiss the Son" and bow to his sceptre. That merciful One looks on with great long-suffering,—warns, invites, entreats, but after all He has still reason to say,—*"They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course."*—Psa. 82:5. But "the earth is the Lord's" by purchase; and He will claim it for his inheritance. He created it not in vain. He formed it not for Satan to rule over, or sin to riot in, or man to use as a battle-field, or death to carve into a sepulchre! He formed it to be inhabited (Isa. 45:18); He created it for His people's good, and for His glory; and to His pleasure the earth and its fullness, man and his habitation, shall at length minister. All shall eternally reflect His glory and be vocal with His praise. He will soon assert His claim; He will soon fulfil his promise,—*"Then the creature shall be delivered from the bondage of corruption;"* "the merchandize of Tyre shall be holy to the Lord;" and man's possessions and inventions, with all his faculties and powers, shall be presented to God as a living sacrifice. Then man shall no longer "worship the work of his own hands, or bow down to that which his own fingers have made;" but in the knowledge, love, and imitation of God, shall find true and enduring happiness. Then "the loftiness of man shall be bowed down, the haughtiness of man be laid low, the idols be utterly abolished, and the Lord alone exalted."—Isa. 2. Let the words we have been considering stand as a protest against man's selfishness, pride, and spirit of monopoly. Man is prone to forget his fellow, or to use him only as an instrument of his own gratification. He is ever ready to consider himself as a centre into which all earth's joys should be gathered, instead of aiming to be a fountain whence streams of blessings should flow to others. Read these well-known words, O man, and learn your derivation and dependence; learn your dignity if you come up to the great end of your being, and your fearful destiny if by selfishness you come short of it. Live to God, live for others, and life will be a prelude to, and preparation for, a glorious immortality. Neglect to do this,—live for pleasure, or Mammon, and your short existence here will be a passage to an eternity of woe.

Does the trembling, anxious heart inquire,—How may I shun the danger, perform the duty, and attain the dignity? There is but one reply:—"Behold the Lamb of God." Nothing but a real connexion with His cross will cast out the demon of selfishness, throw down the great idol of pride, or control the raging passions of the bosom. The fullness of earth affords no balm to heal your wounds, no riches to satisfy the cravings of your spirit; but there is another and more glorious fullness to which you may have free access. Harken, O bankrupt sinner, to the testimony of mercy:—"It hath pleased the Father that in Him all fullness dwell." "In Him are hid all the treasures of wisdom and knowledge." "In Him dwelleth all the fullness of the Godhead bodily." And, "Ye are complete in Him." To Him, then, let the lost and the needy repair; and in Him you shall find righteousness to justify from all things, and strength to enable you "to do the will of God." The Holy Spirit of God will come down and take possession of your hearts, and "build you up to be a habitation of God." And then, when the earth is the Lord's by possession, and the fullness thereof His by consecration, those who have received the atonement and aimed to glorify God here, "shall shine as the sun in the kingdom of their Father," and be the kingly rulers and priestly ministers of the world to come.

London "Quarterly Journal of Prophecy."

#### NEW VERSION.

(Continued from our last.)

5. Many words are evidently mistranslated. One-tenth of the number cannot now be specified.

*Cheironomeo*, in Acts 14:23, is rendered to ordain,

and in 2 Cor. 8:19, it is rendered to choose. The word is derived from *cheiros*, hands, and *tonco*, to raise, elevate, or lift.

*Episcopos*, when it implies honor, is translated *bishop*.—1 Pet. 2:25; Tit. 1:7. When the idea of labor is attached to the term, it is rendered *oversee*.—Acts 20:28. When a caution and rebuke are given to those unto whom the term applies, it is translated *busy-body* in other men's matters.—*Allotrioeπισcopos*.—1 Pet. 4:15.

*Soteria*—a Greek word which occurs not less than forty-five times, is translated *salvation* at least in forty-two instances. It occurs in Acts 27:34, where it is rendered *health*. God never intimated that *soteria* meant *health*.

*Apoleia* occurs twenty times in the New Testament, and is translated *destruction*, (Matt. 7:13,) *waste*, (26:8,) *perdition*, (John 17:12,) *perish*, (Acts 8:20,) *to die*, (Acts 28:16,) *damnable*, (2 Peter 2:1,) *damnation*, (2 Peter 2:3,) and *pernicious ways*.—2 Pet. 2:2. Are these exponents of *apoleia* synonymous? Can *to die* and *to damn*, mean the same thing?

*Psephos* in Acts 26:10, is translated *voice*; but in Rev. 2:17, it is rendered *stone*.

The word *soma* is used in the New Testament one hundred and forty-six times, and is invariably translated *body*; but in Rev. 18:13, it is rendered *slaves*. No other version extant has rendered the term in that way.

A great discrepancy is found in the translation of *ek ton ergon sou*, in James 2:18—"Show me thy faith without thy works—I will show thee my faith by my works." The first and second members of the sentence are in the same words in the original.

A literal translation would be, "Show me thy faith out of thy works,—and I will show thee my faith out of my works." The English version makes the apostle require an impossibility—"Show me thy faith without thy works." Who can do it?

*Apodidomai* is translated to *pay* in Matt. 18:25; to *restore*, in Luke 19:8; to *yield*, in Heb. 12:11; to *reward*, Matt. 6:18; Rev. 18:6; and to *sell*, in Acts 5:8; 7:9.

*Ginomai* is rendered *arise*, *assemble*, *befall*, *behave*, *continue*, *divide*, *marry*, *ordain*, and by thirty-six other words. No argument is necessary to convince the candid, that no one word can mean so many different things. Words are the signs of ideas, and if the same word can be translated into scores of terms widely different in their signification, where lies the certainty that the original idea is conveyed at all?

The English version of JAMES I. is distinguished sometimes by a redundancy of English words being used, as exponents of a Greek term, and at other times by rendering many Greek terms by a single English word, as if the Greek terms were strictly synonymous. This opens a wide field for the caviller and errorist. The preacher can prove from "the original" any doctrinal whim he pleases. Suppose for illustration that the preacher selects Mark 16:15,—*"reach the Gospel to every creature."* He begins by defining the words of the text. To *preach* means, 1st. To *declare*, for the word is so rendered in Rev. 10:7. 2d. To *bring good tidings*, for so it is rendered in Luke 2:10. 3d. To *show good tidings*, Luke 1:19. 4th. To *signify*, for *diangelomai* is rendered to *preach* in Luke 9:60, and to *signify* in Acts 21:26. 5th. To *dispute*; for *dialogomai* is translated to *preach* in Acts 20:7, 9; and to *dispute* in Acts 17:17. 6th. To *teach*; for *katangello* is rendered to *preach* in Acts 13:5, and to *teach* in Acts 16:21. 7th. To *proclaim* or *publish*; for *keerusso* is rendered to *preach* in Matt. 3:1, and to *proclaim*, to *publish*, in Rev. 5:2; 5:20. 8th. And finally, To *speak*, or *talk*, for *laleo* is so rendered in Acts 8:25, and to *speak* or *talk* in John 3:11; 4:25; in Job 4:25. The most important words in theology meet the same destiny in the hands of forty-seven men of the Universities: and the foregoing may be taken as a fair specimen of the manner of many modern preachers, who "have taken away my Lord, and where have they laid him?"—(To be continued.)

#### BLUE LAWS.

FROM PETER'S HISTORY OF THE CONNECTICUT COLONY.

[The following laws are going the rounds of the press, as those actually passed by the Connecticut colony. It is however a well known fact that this entire code is a forgery—no such laws ever having been passed in that state. R. R. HINMAN Esq., formerly Secretary of that state, when he compiled his "Antiquities" found no trace of them on the records. Its early records have been lately printed entire, under the supervision of Mr. TRUMBULL, a clerk in the Secretary's office, but contain nothing of the kind. The author of "Peter's History" was an Episcopal minister, and a Tory who fled to England during the revolution, because of his tory principles. He was so exasperated against the colony, that, while in England he concluded to write its history, in which he vented his spleen against it to his heart's content. To ridicule it he invented the following laws, which he published in his history as those of the Connecticut Colony; but every man at all familiar with the history of that state, as we claim to be, knows that no such laws ever existed there. We copy them, with this explanation of their origin, on account of the interest connected with them as a historical fraud. Ed. Advent Herald.]

1. The governor and magistrates, convened in General Assembly, are the supreme power, under God, of this independent dominion.

2. From the determination of the Assembly no appeal shall be made.

3. The governor is amenable to the voice of the people.

4. The governor shall have only a single vote in determining any question, except a casting vote when the Assembly may be equally divided.

5. The Assembly of the people shall not be dismissed by the governor, but shall dismiss itself.

6. Conspiracy against this dominion shall be punished with death.

7. Whoever says there is power and jurisdiction above and over this jurisdiction, shall suffer death and loss of property.

8. Whoever attempts to change or overturn this dominion, shall suffer death.

9. The judges shall determine controversies without a jury.

10. No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion.

11. No man shall hold an office in this dominion who is not sound in the faith and faithful to this dominion; and whoever gives a vote to such person shall pay a fine of £1; for a second offence, he shall be disfranchised.

12. Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only king.

13. No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates, or any other officer.

14. No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

15. If any person turns Quaker, he shall be banished, and not suffer to return upon pain of death.

16. No priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

17. No one to cross a river but with the authorized ferryman.

18. No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting.

Here is the law—Laws of Connecticut, 1750. "Nor shall any person go from his or her place of abode on the Lord's day, unless to or from the public worship of God, unless it be on some work or business of necessity or mercy."

19. No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

20. No woman shall kiss her child on the Sabbath or fasting day.

This was the law: "If any man shall kiss his wife, or wife kiss her husband, on the Lord's day, the party in fault shall be punished at discretion of the court."

"Tradition relates that this was put into execution upon a man who, having been absent some time, and arriving home on Sunday morning, presumed to kiss his wife."

21. The Sabbath shall begin at sunset on Saturday.

22. To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

23. A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

24. When it appears that an accused has confederates, and he refuses to discover them, he may be racked.

25. No one shall buy or sell lands without permission of the selectmen.

26. A drunkard shall have a master appointed by the selectmen, who shall debar him from the liberty of buying or selling.

27. Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks, or be whipped fifteen stripes.

28. No minister shall keep a school.

29. Every ratable person who refuses to pay his proportion to the support of the minister of the town or parish, shall be fined by the court £2, and £4 every quarter, till he or she pay the rate to the ministers.

30. Men stealers shall suffer death.

31. Whoever wears clothes trimmed with gold, silver, or bone lace, above two shillings per yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate.

32. A debtor in prison swearing he has no estate, shall be let out and sold to make satisfaction.

33. Whoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this offence shall be imprisoned, without the benefit of bail.

34. Whoever brings cards or dice into this dominion, shall pay a fine of £5.

35. No one shall read common prayer, keep Christmas, or saints' days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jewsharp.

36. No Gospel minister shall join in marriage; the magistrates shall join in marriage, as they may do it with less scandal to Christ's Church.

37. When parents refuse their children convenient marriage, the magistrates shall determine the point.

38. The selectmen, in finding children ignorant, may take them away from their parents, and put them in better hands, at the expense of their parents.

39. Fornication shall be punished by compelling marriage, or as the court may think proper.

40. Adultery shall be punished with death.

41. A man that strikes his wife shall pay a fine of £10, and a woman that strikes her husband shall be punished as the court directs.

42. A wife shall be deemed good evidence against her husband.

43. No man shall court a maid in person or by letter, without first obtaining consent of her parents; £5 penalty for first offence, £10 for the second, and imprisonment during the pleasure of the court for the third.

44. Married persons shall live together, or be imprisoned.

45. Every male shall have his hair cut round, according to a cap.



## CORRESPONDENCE.



## LETTER FROM D. BOSWORTH.

BRO. BLISS:—Seeing in the "Herald" for a few weeks past a commendatory notice of an "Analysis of the 24th chapter of Matthew," by the Rev. Hiram Carleton, I availed myself of an opportunity I had in passing through the place of his residence to obtain a copy.

I was much pleased with the manner in which Mr. Carleton disposes of the arguments of Universalists, and spiritualists of all classes, concerning the "personal coming" and "literal kingdom" of Christ, and I thought, after establishing the fact that Christ's coming was personal, not providential, that his kingdom was literal, not spiritual, and to be established under the whole heaven at his second coming, he would have done well to remember his own arguments. On p. 36 he attempts to show that the kingdom was set up, in some sense, eighteen hundred years ago. He admits that the disciples understood that the kingdom of God would begin to be when Messiah should appear in his glory; but he argues the establishment of the kingdom, in a subordinate sense, at the commencement of the gospel dispensation, and cites the parable of the Nobleman (Luke 19th) to prove it. Whereas, that parable was spoken to correct an idea that had obtained among the disciples, that the kingdom of God should immediately appear. Had I not seen the keenness of his perceptions in other things, I should have thought our author's intellect obtuse indeed. As it was, I was prepared to hear him talk of promised redemption (or "deliverance"—see Campbell,) as being nigh at hand when the "great tribulation" commenced. Whereas Christ speaks of it as being nigh not till they should see those events take place which should announce the closing of the times of the Gentiles. (See Luke 21:25, 28.)

Again. Mr. Carleton speaks of the return of the Jews, and the re-building of Jerusalem, when "the times of the Gentiles" are ended; as though God works in a circle, giving to the Jews two days of probation, and to the Gentiles only one, thus making him a respecter of persons, in the worst sense of the word.

Again. Mr. Carleton argues that we cannot know anything about the period of Christ's coming, because the antediluvians "knew not till the flood came and took them all away." Now why did they not know? God told Noah of the flood. He was a righteous man, a preacher of righteousness, and the Spirit of Christ in him went and preached to the spirits in prison, when the long-suffering of God waited while the ark was preparing. The time that would elapse before that judgment should come on the world God announced—one hundred and twenty years. Can it be supposed that Noah preached repentance to that wicked generation, and said nothing of the accomplishment of the time when it should take place? The idea is preposterous—no man can believe it. Such an argument, to escape the conclusion that the coming of Christ is at hand, carries its own refutation on the face of it.

But when I took up my pen, I did not intend to review or notice the arguments of the writer in any way, but simply to ask you to explain how far you agree with the writer; whether you are prepared to call all those false teachers who think they understand these times? (See p. 28.) Also, if you agree with the writer in the "glorious doctrine of the 'Age to come,'" &c., &c. Yours.

Low Hampton (N. Y.), Nov. 19th, 1851.

REMARKS.—Candidates for office, when asked their opinion on points, explained by their published speeches and recorded votes, deem it sufficient to refer to those. At this day, we might with propriety do the same. We have not changed, and we are not aware that we have modified our views respecting the nature of the glorious future age—the Golden Age. We dissent from that exposition in all points wherein it differs from our own expositions. We understand that Prophecy was given as a light to the future, and, shining as it does, to show us when we are approximating the consummation of all prophetic declarations—at which time we understand that probation ceases, and the earth, inhabited by resurrection saints, will succeed the present.

Because other persons cannot embrace our views in all respects, while we are satisfied of their honesty, piety and ability, it is no reason why we should withhold from them our good wishes and commendations.—Ed.

## LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—The following truthful delineation of the slanderer may be interesting to such of this class who may not feel amiss to take an occasional look at their moral daguerreotype, and at the same time be "meat in due season" to those who, in consequence of their purposes being frustrated, condescend to the most contemptible acts of meanness, in order to wreak on the subject of their displeasure the dregs of their malice; and at the risk of reputation here, and heaven hereafter, take pleasure in misrepresenting all that such may say or do. But if we wish to frustrate such, we must "keep cool," and we shall soon see that the pit some are digging for others, ere long they will fall therein themselves:

Salem, Nov. 28th, 1851.

"THE SLANDERER.—Of all the beings who infest

this earth, the Slanderer is the most vile. He who knowingly will lie about another, shows that his heart is most depraved. The darkest, blackest stains are on his soul. Slander is the very leprosy of sin—the gangrene of all iniquity; and he who feasts his heart on such unholy food, shows that he loves what other beings hate. The Slanderer should be held up to public scorn; and virtuous minds should shun him as they would the poisonous adder, or a viper in the path. Where'er he prowls, no man is safe; and none can tell how low a depth in crime his soul will find. He that will stoop thus low, gives no assurance that he here will stop, or that the tempter will not push him farther. He who can make such fiendish meals of others' reputation, might steal your purse, which is but 'trash,' compared with your 'good name,' or he might stoop to any act of villany, if stoop he can, who is so far beneath a blushing sense of shame. The bitter, withering curse of God rests on his soul, and all despise his name. Yes, he might loath himself, abhor his very presence, and strive to flee away from where his foetid heart pollutes the air. When he looks down upon himself, and sees his rottenness, how he must hide his head, and blush for shame, and once more wish (vain wish!) he was a man! But he has lost his manhood, and nothing but the grace of God can save him. The drunkard may forsake his cups, the thief his pelf, but he whose second nature 'tis to lie, and whose heart feasts on others' reputation, can scarcely hope. The leopard might as soon his spots exchange, or Africa's darkened sons their skin; for he is steeped in moral putrefaction. His very breath must be impregnated with odors dire; and all the filthiness of sin his soul has wallowed in, must make his brother Slanderers loath and shun him."

## LINES

RESPECTFULLY INSCRIBED TO ELDER J. V. HIMES.

Hope on, brother—nothing fearing,  
Though thy trial-day is nearing,  
Truth will triumph,—falsehood clearing:  
Only lean on Jesus' arm.  
Let thy foes, with daring faces,  
And with unprovoked menaces,  
Seek thy ruin, yet God's grace is  
All-sufficient—none can harm.

Still press on in duty's calling,  
Waver not though friends be falling  
From thy ranks; with spirits galling  
Challenging to unfear test;  
Let them threaten and defy thee,  
And with impious tongues belie you,  
Jesus' love they can't deny you,  
Nor your look'd-for promis'd rest.

He is true who's promis'd never  
To forsake, though friends disserve,  
For His love endureth ever;  
Trust alone in Jesus' name.  
Yes, though friends despise and leave you,  
And with poignant untruth grieve you,  
Yet His love will not deceive you;—  
He is faithful—still the same.

Still, earth's friendships are endearing—  
There is naught below so cheering  
As the voice of friends—appearing  
Kindest 'mid the darkest hour.  
Such thou hast,—friends else than seeming—  
Winter friends, with warm hearts beaming,  
With regard the kindest teeming—  
Armed with truth's prevailing power.

Then press onward, nothing fearing,  
Truth will triumph—falsehood clearing;  
And the distant port you're nearing,  
Where the wicked ne'er infest.  
Yes, hope on, though trials greet you,  
Falsehood never can defeat you;  
Soon thy Father's smiles will greet you  
In the land of promised rest.

## Letter from E. A. Heath.

DEAR BRO. IN CHRIST:—Consider me not an intruder if I converse a little through the medium of the pen. I view the Lord's true Israel as a city set on a hill, whose light cannot be hid. They will make known instrumentally the time in which they live. So in these days, an unwavering, increasing faith in the prophecies of God's revealed word will give warning, and invite to watchfulness. The imminent danger, and the bright prospect, the inability of man, and the power and wisdom of God, move to action, and lead us to say, great are the responsibilities of the waiting position we now occupy.

As a pioneer in this work, your case often rests with great weight upon my mind, and my exhortation to you is, in the language of St. Paul, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus." The battle is not our's, but the Lord's. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds." He that is for us is more than all that can be against us. Trust not, then, my brother, in the wisdom of men, but in the power of the Lord, which is like Ezekiel's wheel within a wheel. And while, like St. Paul, you are set for the defence of the gospel, (good news of the kingdom,) may you in nothing be ashamed or terrified by your adversaries, but with all boldness preach the word, and suffer, if need be, for Christ's sake. Paul desired his Philippian brethren to be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." May this be your lot while looking for the Nobleman's return, and may the Lord supply all your need according to his riches in glory, by Christ Jesus. Be assured that you have our sympathy and prayers. Your sister in Christ.

Lunenburg (Mass.), Nov. 25th, 1851.

## Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Perry, N. Y., Aug. 31st, 1851, THOMAS R. COLLIER, son of Charles S. and Eliza C. Collier, aged 10 years. He died after an illness of eight days. Thomas was a good boy, and we have reason to believe that it is well with him, and that we shall, if faithful, be soon re-united. c. s. c.

DIED, in Union county, Ind., Oct. 9th, 1851, JOHN CREEK, aged 77 years and 24 days. Father Creek was one of the first settlers of Union county. As a citizen, he was praiseworthy, and did much to improve the neighborhood in which he lived. As a husband and father, he was kind and affectionate, ruling and governing his own house in the fear of God. As a Christian, much might be said of him. His Bible and his Saviour were his companion and his theme. For several years past his language was, "I wait daily for the coming of the Son of God." Every morning and night he offered himself and family to God around the family altar. The last time he attended family worship, he had to be helped from his knees, when he told them that it was the last time he would be able to bow with them around the altar of prayer. His disease was dropsy, from which he suffered much; but he bore his affliction with Christian fortitude, praying that the Lord would continue his grace to him, that he might patiently wait the Lord's soon coming. The nearer he drew to the shores of time, the more abundant evidence he gave that he had not followed cunningly-devised fables, but that the grace of God was sufficient to destroy the fear of death, and give a hope that reaches beyond this vale of sorrow. About half an hour before his death he called his companion to him, and clasping his arms around her neck said, "Meet me in heaven." Thus he died, full of years and of the grace of God, and has gone to enjoy the rest purchased for him by the blood of Christ. Blessed be the Lord for such a salvation, which makes us happy in this life, will save us in death, and in eternity bring us to the habitations of the blest, where we shall sing the songs of redeeming grace and dying love. May the grace and mercy of God sustain the afflicted widow and children, and bring them to enjoy again his society in another and better world. The funeral discourse was preached by Rev. Thos. Carr, from Rev. 14:13—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." R. E. FULTON.

## THE OUTRAGE AT SALT LAKE.

The St. Joseph (Mo.) Gazette has an interesting letter from Utah, under date of Sept. 28th, giving an account of the late revolutionary proceedings in that territory, and confirming in every particular the statements heretofore received. We gave in our last the statement of an United States Judge, in which he described the spirit of the Mormons towards the Government, and the effect of a speech he made in defending it against the denunciations of their leaders. The following extracts furnish a more detailed account of the proceedings that took place on the occasion.

At the close of the speech, the audience, astonished at the boldness of the speaker in daring to allude to the denunciations of the General Government by their leaders, remained silent, apparently awaiting their cue from his Excellency Brigham Young, President of the Church. After a deep and ominous silence of a moment, he arose, and in substance spoke as follows:

He would have but little to say. He did not expect that Judge Brochus [the gentleman who spoke] would come there to teach them their duty. He would be instructed by no such boys. He could buy a thousand of them, and bring them there in hand-boxes, and place them upon the stand. He could prove that Judge Brochus came there to run for Congress, or to be elected Delegate to Congress from their territory. He could have the papers in proof of this charge produced, but he would not. Judge Brochus was ignorant of the facts in relation to the action or conduct of the United States Government concerning the Mormon battalion, or else he was willfully wicked—"as corrupt as the Government officers at Washington, who sat and saw the Mormons murdered, plundered, and driven into the desert, and never opened their mouths, the damn scoundrels." Gen. Taylor was dead and in hell, and who could help it? He knew as much about General Washington as Judge Brochus did. He had more talent and wisdom than Washington ever had. He would protect this people from imposition. He was there. He was the boy that could use the sword.

The proceedings in the Church during this outrageous harangue was singular and alarming. The utterance and gesticulation of Brigham Young became violent in the extreme. He strode madly upon the platform on which the United States Judges and the officials of the Church were seated. He gave notice that there should be no further discussion upon the subject; there was to be no reply to his speech; and that, if anything more were said, there would be a pulling of hair and a cutting of throats. Here the scene begged description. The audience was thrilled with the power of Governor Young's vehement and invective oratory, and convulsed with feelings of indignation towards the officers of the Government, and especially the one who had just dared to comment

upon and censure the denunciation of the United States by their leaders. Of course, under the circumstances, Judge Brochus made no reply. Such was the temper of the people before him, such the rage that Governor Young had aroused in their bosoms, that his appearance again as a speaker upon the stand, would have been the signal for a personal assault and battery upon him, and perhaps for his assassination. The other officers of the territory who were not Mormons, and who were present on the occasion, would probably, in that event, have shared his fate. The dense mass of people which crammed the building to suffocation, filled the doors and windows, and hung in crowds around the vast church, were, to all appearance, filled with the fierceness of demons, and seemed only to await the command of Brigham Young, in order to commence a general onslaught upon the Gentiles present.

Fears were entertained that Judge Brochus, in pursuance of the bold spirit which had characterized his speech, would arise to reply to Young's invectives. In that event personal violence—"the pulling of hair, or the cutting of throats"—would have been inevitable; and in that violence any Gentile within the walls of the building at the time would have been a sharer. But prudence prevailed, and he held his peace, preferring to have his speech unexplained rather than rush madly upon the fearful torrent of indignation which had been lashed into a tempestuous convulsion by the Governor's furious reply. After the congregation had been dismissed, and while the people were moving toward the doors of the Bowery, Brigham Young vociferated, "Yes, Zachary Taylor is in hell, and who can help it!" At this moment Heber C. Kimball, an elder in the Church, and second in standing and authority, touched Judge Brochus on the shoulder, and said, "And you will see him when you get there." Such impertinence is a very common thing amongst this people.

The excitement resulting from the Judge's speech has been deep and intense, and fears have been entertained for his personal safety; and so much reason has there been for such apprehension, that he has been waited upon by a number of persons and apprised of threats that had been made toward him, and advised to keep within doors at night, and to avoid being alone in retired places as much as possible. The people of the United States can form nothing like an adequate conception of the bitterness of the feelings of this people against the General Government. Their almost constant theme, in and out of church, is denunciation of the United States, and of all sects of Christians whose faith and practice are different from theirs.

On Sunday last, an individual called Elder Snow, lately appointed Missionary of the Mormon church to England, arose in the Bowery to make his valedictory address to the congregation. After having adverted to his mission and its interests, and to the success which had attended the labors of the "perpetual emigration society,"—to which he had the honor of belonging,—he remarked that when he saw the report of the donations to the funds of the society, his surprise was unbounded; "for," said he, "what sum do you think the United States—the whole United States—the great United States, donated to the relief of the poor saints! Why, the enormous, the egregious sum of one hundred dollars; damn them!" he shouted, in a great rage, "we don't want it—we won't have it. But now they come to us and want a million for their great Washington Monument.—Damn their nasty, stinking souls! Brethren, if this be swearing, I can't help it." Then in a low voice, and with a look of great cunning, he added, "But I won't talk this way when I get into the United States. Oh, no!"

"What," said Governor Young, laughing, and by the tone of his voice evidently approving the contemplated deceit, "you will act hypocritically, will you?"

"Well," answered Elder Snow, "I will not be so much of a hypocrite as you may suppose, unless (turning reverentially to that gentleman) brother Brigham tells me to." And this ci-devant disciple of our Saviour continued: "Brethren, I have two wives; and whose business is it?" And this man is now on his way to England as a messenger from the Church of Latter Day Saints.

In his way to the place of his destination, he must pass through the United States, and, inasmuch as these missionaries travel "without purse or scrip," he must necessarily be the subject of the hospitalities of the people whom he so indecently abuses. His remarks were received with smiles by the women, and loud applause from the men, who composed the congregation. At the close of Elder Snow's remarks, Brigham Young arose and said: "Brethren, I will say but little, and that little is for the world. Now there is a rumor that the Judges and other United States officers are going to leave. I hope they won't go. I am not angry with any one but Judge Brochus; and with him I will always be angry, for he came here upon this stand, and degraded this people to the nethermost hell. But some of my people have said to me, 'O! we shall be ruined.' Now, my friends, don't be scared. I am not scared. Let 'em come!"

This strain of remarks was continued for some time, when the congregation was dismissed to meet again on the coming Sabbath, for the usual purpose of hearing the United States and the officers of the General Government abused in the most seditious and indecent manner.

I cannot commit to paper, nor would you publish if I were to write, the obscene and vulgar expressions that have been used and are commonly used by the Mormon preachers here—especially Brigham Young—in their denunciation of the United States. We never hear a syllable of pure evangelical preaching within the walls of their Bowery, which is their place of worship. They never preach the cardinal Christian virtues; never inculcate pious duties; never urge their congregations to repentance and humility, or to the practice of true Christian principles. Their favorite theme is denunciation of the United States, and, in the elegant language of Governor Young, of "the damned corrupt set of scoundrels at the head of the United States Government."

The plurality wife system is in full vogue here.



Governor Young is said to have as many as ninety wives. He drove along the streets, a few days since, with sixteen of them in a long carriage—fourteen of them having each an infant at their bosoms. It is said that Heber C. Kimball, one of the Triune Council, and the second person in the Trinity, has almost an equal number,—amongst them a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and culled by the head men. The Judges and Secretary of State have had the honor of being introduced by his Excellency, the Governor, to several of his wives; and also by Kimball to several of his. Will the American people—can they—tolerate such a blot upon the fair fame of their country?

All the United States officers who do not belong to the Mormon Church, have resolved to leave the territory, being unable to reconcile it to their sense of patriotism and self-respect to remain in the midst of the sedition and lawless vice that pervade this community. In view of their departure, the people have become greatly alarmed—fearing the adoption of some severe measures by the General Government. Governor Young, accompanied by a number of the elders of the Church, a few days since formally called on Judge Brandebury, Mr. Secretary Harris, and H. R. Day, Indian Agent, and entreated them to remain. Finding entreaty in vain, a resort was had to threats and attempts at intimidation. The Legislature was accordingly convened in a hasty and informal manner, and a joint resolution adopted, declaring that the Secretary of State was about to abscond with the money and other property belonging to the Government, and authorizing and requiring the Deputy Marshal to seize the said money and other property, and take into his custody the person of Mr. Harris, unless he surrendered the funds in his possession as Secretary of State. The Deputy Marshal waited upon Mr. Harris, and served upon him a copy of the joint resolution. Mr. H. thereupon applied to the Supreme Court, then in session, for a writ of injunction, which was promptly granted, forbidding the removal of the public money from the possession of the Secretary of State by the Deputy Marshal, or any other person. Seeing the difficulties into which they would plunge themselves, by persisting in violent measures in spite of the Judiciary, they paused in their mad career, and Brigham Young then in writing asked the opinion of the Supreme Court as to the right of the Legislature to take the money from the possession of the Secretary. This was intended as a mere show of a law-abiding spirit; for the question had before been fully answered by the injunction the Supreme Court had granted.

The entire pages of your paper might be filled with the surprising and disgusting details of the state of affairs here, but as the officers of the Government intend to make a full report upon the subject to the President of the United States, I will conclude by saying, that these people have no idea of ever yielding a loyal obedience to the laws or jurisdiction of the General Government, and that they must either be sternly forced into submission to the laws of decency and justice, or else abandoned to their vile and seditious practices and feelings. Which of the two things shall be done is a question, the answer to which, in no small degree, involves the dignity and honor of the people, and the Government of the United States.

#### THE PRESIDENT'S MESSAGE.

The President gives a clear account of the ill-starred Cuban expedition, but which contains no new facts. Where so much has been published in relation to this expedition, of a contradictory character, a statement of facts from an authentic source cannot fail to interest. In connection with the mission of Commodore Parker, to ascertain the facts in relation to the American prisoners in Cuba, the President says that, according to the record of the examination, the prisoners who were executed all admitted the offenses charged against them, of being hostile invaders of the island. Of those who were still in the field at the time the prisoners first taken were executed, and who were subsequently captured, none appear to have been tried or executed. Of the final disposition of those sent to Spain, no official information has been received.

The President speaks of this expedition as illegal and ill-fated, and of those who took part in it as thoughtless young men, who were induced by false and fraudulent representations to violate the law of the country. Too severe a judgment, he justly remarks, can hardly be passed by the indignant sense of the community, upon those who deceived them. Although these offenders against the laws have forfeited the protection of their country, yet dictated by sympathy for their families, and compassion for themselves, no proper effort has been spared to procure the release of such as are citizens of the United States. Congress is called upon to consider whether further legislation is necessary to prevent the perpetration of such offenses in future. He also says the Government of the United States has at all times since its establishment, endeavored to enforce the duties of neutrality and non-intervention in controversies between other powers.

The policy of our Government in relation to the struggles in other countries, is very concisely stated. Every people should choose for itself and make and alter its political institutions to suit its own convenience.

Copies of correspondence with the Ministers of Great Britain and France, in relation to the orders issued to the naval commanders on the West India station, to prevent by force the landing of adventurers on the Island of Cuba, are transmitted. In this correspondence our Government re-asserted the principle that the American flag is a protection to every regularly documented merchant vessel, and no American vessel can be allowed to be visited or searched. Suitable assurances were received from the representatives of both Great Britain and France that the flag of the United States should be respected.

The Message alludes to the outrage upon the Spanish Consul at New Orleans, and sets forth the rights of foreign ministers and consuls to especial respect and protection. The President, on receiving

intelligence of the outrage, directed the U. S. Attorney at New Orleans to inquire into the facts, and the extent of the pecuniary loss sustained by the consul, with the intention of laying them before Congress, in order that indemnity may be granted. The President in this connection suggests that the legislation of the country is deficient in not providing sufficiently either for the protection or punishment of consuls.

Attention is again invited to the subject of reciprocal trade between the United States and Canada. Overtures for a convention upon his subject have been received, but the President thinks reciprocal legislation preferable.

A convention for the adjustment of the Portuguese claims has been concluded, and the ratifications exchanged. The first instalment of the indemnity has been paid by Portugal. The President of France has been selected as the arbiter in the case of the Gen. Armstrong, and has accepted the trust. It does not appear from the Message that a decision has been given against the claim, as has been reported. The President recommends Kossuth and his companions to Congress.

In connection with our relations with Mexico, it is stated that the Tehuantepec treaty has not been ratified by that country, but that the administration is determined to exert all proper efforts to bring about the necessary arrangements for the speedy completion of the railroad.

A condensed and clear statement of the finances of the country is given, and it appears that they are in a prosperous condition. A constantly accumulating surplus is applicable to the extinction of the public debt. The condition of trade and commerce, however, is not so satisfactory, and shows that the country has not been benefitted by a policy which dictated a low rate of duties. A modification of the tariff and specific duties are recommended. We shall look with interest to the report of the Secretary of the Treasury for the statistics of our commerce. It appears by the brief statement given by the President that, deducting the specie exports and imports, there is a balance of trade against us of \$22,472,844, notwithstanding the great increase in the value of our cotton exports. The exports of specie over the imports, for the year ending the 30th of June last, have been \$24,263,979, but what is more alarming, the exports for the first quarter of the present fiscal year are largely increased, and if continued in the same ratio during the year, it will drain from our metallic currency the enormous amount of over fifty-eight millions of dollars.

The Texas stock has not yet been issued, the conditions upon which it is to be delivered not having as yet been complied with.

The President recommends an increase in the compensation of the California Land Claims Commissioners. He advises, on mature consideration, that the mineral lands of California be permitted to remain as at present, a common field, and the survey and sale of the agricultural lands. The establishment of an agricultural bureau is again recommended. Also, that judicious appropriations be made for the improvement of rivers and harbors.

Reference is made to several important subjects in the reports of the Departments.

With regard to the protection of our Southern States and of the adjacent Mexican frontier from the incursions of hostile Indians, the President's remarks fully confirm that everything has been done to check the incursions of the Indians, which could be done with the limited force at the disposal of the Government. It devolves upon Congress to make further provision, if any is required, to carry out our treaty stipulations with Mexico. It is evident, however, from the statements of the President, that in stipulating to protect Northern Mexico from the incursions of hostile Indians, we have assumed a task which is absolutely impossible to perform to the satisfaction of Mexico.

An increase of the army is recommended, for the better protection of the inhabitants of California and the new territories from the Indians. Such an increase appears to be absolutely necessary.

The President recommends that the officers and seamen of the American Arctic expedition receive extra pay and emoluments. A re-organization of the navy is again recommended. Also that the subject of punishment in that branch of the public service be investigated, with a view to the correction of certain evils which have grown out of the abolition of corporal punishment. The establishment of a navy-yard on the Pacific is recommended. The estimates for the navy for the current and ensuing fiscal years do not vary materially from the appropriations of last year.

The recommendations of the Postmaster General, that the present rate of postage on letters be adhered to, and that a more simple and uniform rate on newspapers be adopted, are sanctioned by the President. A revision of the statutes of the United States is strongly recommended. The reasons adduced for this revision are cogent and conclusive. Congress is again urged to establish a commission for the settlement of private claims against the United States—a most wise and necessary measure.

The Message concludes with some remarks with regard to the enforcement of the Fugitive Slave Law, and to the compromise measures. The President again recommends an adherence to the adjustment measures, not because they are perfect, for no human legislation can be perfect, but because wide differences and jarring opinions can only be reconciled by yielding something on all sides.

The Message cannot be regarded as a partisan document, although unscrupulous party prints may cavil at some portions of it. Some of these prints never see anything to be commended in the acts of the administration, and condemn the most trivial measures of public policy with the same rabid zeal that they denounce the most important acts. But the people generally, irrespective of party, will take a less contracted view of the policy of our government, and will cheerfully give the due meed of praise to an administration which has conducted the affairs of the nation, both internal and external, with an eye solely to the public good and to the welfare of the nation.

#### Dr. Chalmers on Millenarianism.

The life of the Rev. Edward Bickersteth, as an evangelical minister of the Established Church of England, has just been published in England. The English correspondent of the New York "Independent" says of it:

It is a portraiture of a holy and laborious man, who grew almost as much as it is possible to grow within the Establishment. Mr. Bickersteth held Millenarian views. He believed that the second coming of Christ will precede the Millennium, and that the "first resurrection" is not spiritual, but literal, and that Christ will establish a kingdom and "reign in righteousness" on the earth, before the resurrection of the wicked and the general judgment. These views Mr. Bickersteth brought under the notice of Dr. Chalmers, which elicited from him the following letter, now first published:

MY DEAR SIR:—I should have acknowledged much sooner the receipt of your kind note, and of the precious volume which accompanied it. I am now reading it with great interest, and think I shall accord more fully with its views than with those of any author I have yet read who has ventured on the field of unfulfilled prophecy. I lately finished the perusal of all Mede's and all Cunningham's prophetic works, and certainly have been much impressed by them. I sympathize, however, far more with your doubts than I do with his decision on the subject of a personal reign. But of this, on the general, I am well satisfied that the next coming (whether in person or not, I forbear to say) will be a coming, not to the final judgment, but to precede and usher in the millennium. I utterly despair of the universal prevalence of Christianity, as the result of a pacific missionary process, under the guidance of human wisdom and principle. But without slackening in the least her obligation to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structure.

Let me advert to the practical character and unction of your work, as stamping an additional virtue upon it; being throughout a powerful address to the conscience, instead of a mere entertainment, which too many of our works on prophecy are to the curiosity of men.

Feb. 17, 1836.

THOMAS CHALMERS.

#### The Pharisee's Prayer Analyzed.

This prayer consists of two parts. The first is occupied with an enumeration of his neighbor's bad qualities—"I am not as other men are, extortioners, unjust, adulterers, or even as this publican."

The second with a statement of his own good qualities—"I fast twice in the week; I give tithes of all that I possess."

This is done by way of comparison—"I am not as other men are." He seeth his own supposed excellence in contrast with the vileness of "other men."

All his supposed goodness he ascribes to God's grace—"God, I thank thee that I am not as other men are."

The prayer contains neither confession of sin, nor petition for mercy, but only thanksgiving. He manifestly considers himself as "rich, and increased in goods, and having need of nothing," save only to thank God for his abundance.

#### REFLECTIONS.

1. It is a certain mark of Phariseism that one regards himself with self-complacency, and his neighbors with contempt.

2. Pharisees always compare themselves not with God's law, but with "other men."

3. Pharisees never look to the state of the heart, but only to their outward performances. It is not humility, or faith, or purity of heart which this man boasts, (things of which men are not apt to be proud,) but of fasting and alms-deeds—outward works, which the most wicked of men can perform.

4. Pharisees are quite willing to thank God for their superior goodness, provided only that it be acknowledged without contradiction. But if you attempt to show them that they are not so righteous as they supposed themselves to be, then they are offended.

5. A prayer without either confession of sin, or petition for mercy, is very suspicious.

6. The Pharisee will always meet with an awful repulse at the throne of grace. This man, who "trusted in himself that he was righteous, and despised others," was rejected, while the publican was graciously accepted.

Lutheran Observer.

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#### THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed.

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been fortunate to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Sabbath and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by W. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street [to 12.]

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IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 5, 1847. PARKER CLEVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully,

Lowell, Aug. 10, 1849. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably decided.

"U. S. Hotel, Saratoga Springs, July 5, 1849.  
"Dr. J. C. Ayer:—Sir—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well restored.

While using your medicine, I had the gratification of curing with it my reverend friend Mr. Truman, of Sumner District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and am, sir, Yours respectfully, J. F. CALHOUN, of South Carolina.

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

"Chester, Pa., Aug. 22, 1846.  
"J. C. Ayer:—Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, the Rev. John Keller, of the Methodist church, brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c. JAMES GODFREY.  
Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [to 13m.]

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## THE ADVENT HERALD.

BOSTON, DECEMBER 13, 1851.

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Do do for Boys.—Price, 25 cts. (5 oz.)

## Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Dec. number, being No. 8 of Vol. 5, is now out. The following are its contents:

Thankfulness. Don't Waste Your Time.  
Holy Ground. Temptation Resisted.  
Beautiful Allegory. Deceiving Children.  
A Story for Little Children. Prayer Good for Home Influence.  
Ingenuity of Birds. Reason in Animals.  
Take Care of Spare Moments. Too Certain, &c. &c. &c.

## Collision on the Hudson River Railroad.

The following is an account of one of the most fearful railroad accidents that ever occurred. The particulars are copied from the *Albany Evening Journal*.

On Friday morning, the 5th inst., the Newburgh passenger train left New York, followed by a locomotive. The train was stopped just beyond Croton, to put out two Irishmen, who should have stopped at that place, and who refused to pay their fare. At that instant the locomotive came around the curve, and before it could be stopped, it ran into the rear passenger car—rushing through its whole length, and breaking the platform of the second car. It was, of course, broken to atoms, and the passengers crushed amid the ruins. Several were horribly mutilated, and nearly all more or less injured. The engineer and fireman of the locomotive jumped off when they saw that a collision was inevitable, and were but slightly hurt.

In a few moments after this accident occurred, the Albany express train came up; but having received proper warning at the Croton station, it was stopped before it reached the wreck, and backed down to Croton, where it was switched off on to the east track, to the wrecked train, to take on the passengers injured.

The Peekskill train was a few minutes behind the Albany train. This fact being known, with the additional fact that the Peekskill train would take the east track, the conductor of the Albany train (Mr. Morgan) left word at the Croton station, to warn the Peekskill train against proceeding.—Every usual precaution was taken. The red signal light was raised, and the station keeper swung it at the approach of the train. But no notice was taken of it—the engineer said the signal was not given. The consequence was that the train proceeded on at full speed—only attempting to break when, on turning the corner, the signal lights of the Albany train were seen. But this was too late—the train could not be stopped, and it plunged into the Albany train at a speed of thirty or forty miles an hour.

The locomotive of the Peekskill train passed entirely through the first car of the Albany train, and half way through the second—completely demolishing both cars, and burying all the passengers (sixty or seventy) in the ruins. The confusion was indescribable, and it was more than an hour before all the passengers were rescued from the ruins. It is marvellous that any escaped instant death. It is wonderful to relate, that not a single individual was killed, although many were badly injured, by having their ribs, arms, legs, &c., broken. This accident was the result of the most criminal carelessness.

## Fire in a School-house, N. Y.

On Monday night, Dec. 1st, about 9 o'clock, while the evening school, in the ward school-house No. 13, in Fortieth street, near the Eighth Avenue, was in session, on the third floor, a fire broke out in the lower portion of the building, and opportunely was discovered by the janitor, (a colored man named Smith,) who instantly ascended to the apartment in question, and without any excitement or alarm, gave to the teachers, Messrs. Boyce and Finch, information of the danger they were all in. The colored man then left, and proceeded to check the blaze with pails of water. In the meantime, not a single scholar knew a word of the fire, and the teachers very coolly and judiciously dismissed the classes, and all of them reached the street before the alarm was sounded. The building being cleared of all human beings, the fire-bells struck, and in a few seconds the flames burst through the second floor. The fire was not subdued until the premises had sustained damage to the amount of \$3000.

In this school there were near five hundred scholars, consisting of small children, and half-grown persons, all of whom reached terra firma without a bone broken, or the least excitement or panic being manifested, which was the result of the praiseworthy acts of the colored man, Smith, and Messrs. Boyce and Finch, the teachers, who are deserving of great credit for the calm and cool judgment they displayed during the occurrence.

The building is heated by means of two furnaces, one in the front, and the other in the rear part of the building. The trustees, finding these insufficient to heat the building, had a small stove put up in each recitation room, the pipe of which, by an unaccountable want of foresight, they had put into the air-flues connected with the ventilators, instead of running them into the chimney. These flues have valves opening outward for the admission of air, through which the wind entering, caught the sparks from the stove-pipe, and carried them back among the beams and timbers on which the floor is laid. At 4 o'clock on Tuesday morning, the smouldering ruins of the interior of the building again blazed up, and but for the prompt arrival of the fire department the second time, the entire premises would have been demolished. Quantities of water were, however, played upon the burning fragments until the fire was completely deadened.—N. Y. Times.

The city authorities of New York, among other demonstrations of welcome to Kossuth, it is said, have hired some sixty young maidens, who are to be attired as "Liberty Goddesses," and are to be set up on high pedestals at different points along the route of the procession! From these elevations they are to shower the great Hungarian with flowers as he passes. *Sixty goddesses of liberty!* Are not the New Yorkers rather overdoing the matter? and is not such a demonstration in bad taste? The custom of introducing goddesses of liberty into public processions and demonstrations originated in the days of ancient Greece, and was revived by the French Jacobins at the time of their first revolution. The shameless manner in which the Parisian "goddesses" were attired, and the bloody orgies in which they figured, disgusted the friends of decency, and the custom has again gone into disuse. *We are sorry to see this heathen practice revived on this side the Atlantic.*—Journal.

A NUT FOR THE GEOLOGISTS.—Hiram Dewitt, of this town, who has recently returned from California, brought with him a piece of the auriferous quartz rock, of about the size of a man's fist. On Thanksgiving day it was brought out for exhibition to a friend, when it accidentally dropped upon the floor and split open. Near the centre of the mass

was discovered, firmly imbedded in the quartz and slightly corroded, a cut iron nail, of the size of a sixpenny nail. It was entirely straight, and had a perfect head. By whom was that nail made? At what period was it planted in the yet uncrystallized quartz? How came it in California? If the head of that nail could talk, we should know something more of American history than we are ever likely to know.—*Springfield Republican*.

The English papers contain accounts of fearful inundation in the Austrian Tyrol, caused by the bursting of a water-spout in Carinthia. The accounts from all parts of the crown lands are very distressing. In many parts dreadful devastations have been caused. The rushing masses of water, as they passed through Murburg, carried with them gigantic trees, which were torn up by the roots, fragments of houses, mills, carriages, timber, utensils, boats, and numerous animals. Many places in Carinthia are quite destroyed, churches and hospitals were broken down by the fury of the water, and were speedily reduced to a mass of ruins. Many corpses have been found in the Tyrol. The accounts from Agram are of the same melancholy character.

Accounts are published of violent earthquakes along the Albanian and Dalmatian coasts. The waters of the river Voiussa, six miles from Vallona, rose two feet above the ordinary level, and many houses in the town fell. The town of Beratti, about thirty miles from Vallona, is a heap of ruins; its castle has also been destroyed. Some villages have literally disappeared, leaving scarce a vestige of their former existence. The shocks, though weaker, continued to be felt up to the latest date, being the 26th of Oct.

Millennium of the Russian Empire.—Next year, 1852, Russia will celebrate, throughout the vast expanse of her empire, the completion of the thousandth year of her national existence, which will be kept with all the solemnity due to the importance of the event. The Russian empire was founded in 852, in which year the Russians, or Russians, probably of Scandinavian origin, made their first appearance on the shores of the Bosphorus, as Warangians.

Progress.—The Sultan of Turkey has issued a firman respecting the Protestants of his empire, considering Christian, who shall so declare themselves, as a separate and united body, and as such entitling them to claim protection of the officers of the Turkish Government, to demand passports, register births, and make such representations as they require through the means of a common agent to the Sublime Porte.

The American Chapel in Rome Closed.—The Pope has ordered the Protestant American chapel in Rome to be closed. Two rooms of the American legation are opened for divine worship each Sabbath, under the protection of the American flag.

"GUNNER'S ESSAYS."—Bro. Himes: Permit me through the *Herald* to call attention to the new work recently published by Bro. F. Gunner, of this city, with the above title. It consists of twelve essays on subjects connected with the glorious advent and reign of Christ on earth; beginning with the purpose of God in the creation of the world, tracing its history through the fall, the great work of redemption by Christ, the recovery of believers from guilt and pollution, as a preparation for the kingdom, the relation of the Jews to the promises of the everlasting inheritance, the nature of the kingdom of heaven, the evidence of the speedy approach of the kingdom, and all its glorious concomitants, as evinced by the fulfilment of the long chains of prophecy, &c. The work is designed, and admirably calculated to lead the mind, step by step, to the grand awakening, and, to the Christian, soul-cheering conclusion, of the speedy personal manifestation and reign of the Saviour with his redeemed saints, on a renewed and glorified earth. It is a manual such as every Adventist would do well to keep by him, to put into the hands of those who are inquiring after truth, or those whom he may wish to lead to its investigation; and I earnestly hope it will have an extensive circulation among us. J. LITCH.

Philadelphia, Nov. 18, 1851.

## To Correspondents.

A. R. C.—We do not understand what you mean by being grieved at our refusal to give notices to promote the "common cause." We have never refused to give any notice for any one engaged in the "common cause" of the Advent. True, we have refused a few, very few,—but all of them were from persons who had no fellowship for us, and were open opposers of the *Herald*. Would not you have done the same? You have, we doubt not, been misled in this matter.

L. A. BLISS.—Shall be happy to have you act as agent, as you suggest.

OUR WINTER CONFERENCES.—I shall arrange for those soon. I shall visit Connecticut first. Shall be glad to hear from others in New England, who wish my labors. At present, I am laboring under the effects of cold and sore throat; but hope to be better soon, and able to speak as usual. I spent Sabbath, the 7th, in Providence. The Church there is in prosperity, and cheerful in hope. They have my most sincere thanks for their sympathy and aid, under my sufferings arising from the malignant persecutions of the enemies of the Advent cause. J. V. H.

THE TRIAL.—We are thus far unable to learn when this will come on. We now presume that our prosecutors do not mean to bring it to a trial at the present term. We would like to have the case heard and disposed of, but suppose we shall have to wait the law's delay.

NOTICE.—Bro. I. ADRIAN is expected to commence a course of lectures in Truro, Mass., the last Sunday in December, and labor in that place and vicinity for some time, as God shall open the door.

Rev. F. C. Ewald, chaplain to the Protestant Bishop of Jerusalem, states that there are about 12,000 Jews, in all, in the Holy Land.

To whom it may concern.—This is to certify, that I this day give my son, Franklin Washington, Ward, his time, and shall neither claim his wages nor pay his debts, from this date. ALVAN WARD.

Ashburnham, Nov. 24th, 1851.

PROVIDENCE, Nov. 23d, 1851.

The Church of Adventists in Providence to those of like precious faith, and to all sister churches, greeting:

Encouraged by repeated expressions of your union with us in faith and object, we take this method of appeal to you in relation to the prosecution now pending against our beloved brother J. V. Himes. Bro. Himes was with us when the suit was instituted. The whole of the circumstances are known to us. The leading facts have been already laid before you in the "*Herald*;" but we wish here to recall your attention to them.

Bro. Himes was faithfully and laboriously endeavoring to advance the cause so dear to us all in this city and in a neighboring village. A certain pamphlet was being circulated gratuitously and with characteristic zeal—and which had been often repeated, in defiance of our most urgent remonstrances—much to the annoyance of the friends of our holy cause, and greatly to the detriment of the religious interests of our respective meetings. In the judgment of the friends, and of Bro. Himes himself, it became his duty briefly to expose the nature of said pamphlet, and those repeated annoyances, in which he nobly stood in defence of our religious rights and privileges. For thus exposing that pamphlet, and defending our religious freedom from those aggressive annoyances, with the approbation of the brethren and large audiences of the public, from the pulpit, he has become subjected to the labor and expense of defending himself in the Court of Common Pleas of this State, against what we verily believe to be a malicious prosecution.

Brethren, and friends of religious liberty, we feel that the burden thus laid upon Bro. Himes should be borne by those in whose behalf he was laboring. Our religious privileges are worthy of the sacrifice; and duty to our brother calls for it. We need make no further appeal,—this simple statement will insure your response. To defend himself triumphantly, will require a large expenditure for counsel and witnesses. This Church would delight in the privilege to endure the whole of this, if we were able; but knowing our pecuniary inability, and being assured that very many who ardently love our brother, our glorious cause, and our religious freedom, will esteem it a privilege to aid, we have appointed a committee to raise a "Relief Fund," with which to enable Bro. Himes to meet these expenses. The following brethren are appointed said committee:—Chester S. Wood, Arnold W. Brown, James Wolstenholme, John H. Lonsdale, Charles Sisson, Thomas Snow, George S. Harwood, William A. Munroe, Anthony Pearce.

Any funds for this object may be forwarded to ARNOLD W. BROWN, the treasurer of this fund, who will, under the direction of this Church, see that it is appropriated to this object. Or if more convenient, funds may be sent to the "*Herald*" office.

At a meeting of the Second Advent Church, held in Newmarket Hall, Providence, Nov. 23d, 1851, the foregoing address was adopted, with a request that it be published in the "*Advent Herald*" for several weeks.

A. PEARCE, Sec'y. CHESTER S. WOOD, Ch'm.

## BUSINESS NOTES.

T. Ware.—Your Children's Herald is mailed regularly. We have many such inquiries, arising, we suppose, from the fact, that as it is sent only once a month, it is mislaid in the offices before called for. We apprehend this is the chief if not the only difficulty.

W. E. Hathaway.—The money is received—all right. Do the best you can.

P. S. Higgins.—Has the *Herald* been sent to you at any other office previous to this? If so, please let us know where. In every instance where a change is made, it should be stated distinctly where it was formerly sent, as well as to where it is to be sent.

J. W. Daniels.—You can keep the pocket Harps on sale. We very much regret the mistake. Have now sent the Supplement to Harp in Bro. Litch's bundle.

We have received \$2 from a sister in Roxbury, Ct., without any signature to her letter. If the money is to be credited to any one on their *Herald* account, they will please inform us to whom.

J. Beardmore.—Please do so.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Dr. W. W. NELSON, of Red Rock, Ia., does not take his paper from the office—he owes. 1 75

Total delinquents since Jan. 1st, 1851. 177 77

## HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts	35 25
Previous donations	57 45
S. Campbell	5 00
Excess of donations over receipts	51 45

## FOR THE DEFENCE.

Previous donations	65 25
B. F. Brown	3 00
Dr. A. G. W. Smith	1 00
J. Nocate	1 00
N. Gould	1 00
Jane Jackson	1 00

## APPOINTMENTS, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. Wesley Burnham and Philo Hawkes will be at New Durham Ridge, N. H., Sunday, Dec. 21st; London village, 22d; Waterbury, (Waterloo village), N. H., 23d; Claremont, 26th, 27th, and Sunday, 28th; Mount Holly, Vt., 29th; Low Hampton, N. Y., 31st; Addison, Vt., Jan. 2d and Sunday, 4th; Bristol, 8th, 9th, 10th, and Sunday, 11th; Waterbury, 13th, 14th, 17th, and Sunday, 18th.

Bro. N. Billings will preach in Mount Holly, Vt., Dec. 17th and 18th; Claremont, N. H., third and fourth Sabbaths in Dec.; Vernon, Vt., 22nd; Athol, Mass., 30th; Templeton, 31st; Lynn, first Sabbath in Jan.

Bro. J. M. Orrock will hold a conference with the Advent church in Cabot, Vt., to commence Dec. 24th; Dorris, 31st; Hardwick, Jan. 7th—each to continue over Sunday.

Bro. T. M. Preble will hold a conference on Loudon Ridge, N. H., commencing Wednesday evening Dec. 17th, and continue over the Sabbath. Bro. J. Cummings is requested to attend. In behalf of the brethren.

Bro. K. S. Hastings will preach at Kent, Ct., Dec. 14th; Roxbury, 15th; Bridgeport, 21st.

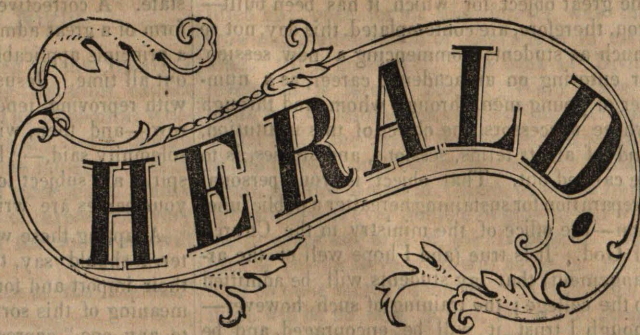
The Church of Adventists in Lowell, Mass., hold their meetings three times on the Sabbath, and on Wednesday and Saturday evenings, at Masonic Hall, (third floor), corner of Worthen and Merrimack-streets.

## Receipts from Dec. 2d to the 9th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the reader will see how far he is in advance, or how far in arrears.

T. Ware, 560—the \$1 was credited; H. Holmes, 560; J. Buzzell, 580; S. Bruley, 580; A. P. Nichols, 558; M. T. Currier, 593; H. Jackson, 580; books sent to C. K. Farnsworth, 560; P. Blood, 580; J. McCallan, 567; S. B. Gleason, 567; Mrs. S. A. Collier, 589; R. Ireland, 606; F. M. Berry, 580; Dr. A. G. W. Smith, 599; A. Smith, 586; D. Sawyer, 580; N. Brown, 560; S. Holman, 580; N. Milton, 586—each \$1.  
M. S. Whiting, 664; M. M. Maxwell, 622; J. C. Downing, 560; D. Eaton, 568—\$1 77 due; Dr. C. C. Arms, 534—77 cts. due; L. H. Cole, 587; J. Crosby, 534—77 cts. due; C. Tucker, 550; S. Cabot, 586; S. Aldrich, 586; J. Dickerson, 573; Mrs. S. A. Williams, 612; J. Johnson, 512; S. Potter, 512—\$1 37½ due; A. Weldon, (C. H.) to No. 72, and to 585; G. Randall, (Testament, and to 564; M. Knowlton, 528—\$1 due; E. Crowell, on acct.; L. M. Richmond, 711—each \$24.  
J. Andrews, books and C. H., sent, 560; J. Alexander, 638; T. O. Cole, 599; B. P. Ravel, (and C. H.), 606—each \$3. M. Martin, Jr., 664; S. Wright, 580—each \$5. T. Freeman, 580—\$1 77. Jane Jackson, 606—\$2 77. H. Rogers, 554—50 cts.





"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, DECEMBER 30, 1851.

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## THE ADVENT HERALD

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BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 3 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 33 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



### "ROCK OF AGES, CLEFT FOR ME."

This favorite hymn had always been attributed to Toplady, till the learned Richard Watson claimed the authorship for Charles Wesley. A correspondent of the New York "Observer" sets the question at rest, and gives also a copy of the hymn as originally published by the author:—"The hymn was first published, so far as I can ascertain, not in one of the numerous hymn-books of the Wesleyans, but in the 'Gospel Magazine' for March, 1776, with the signature 'A. T.' (Augustus Toplady), of which magazine Mr. Toplady was at that very time the editor. It appears, moreover, not in the department of 'Poetry,' but at the close of an editorial article, in which Mr. Toplady presents, in the form of a dialogue, the absolute impossibility of a sinner's paying the immense debt of sin with which he is charged before God. As a suitable conclusion to the article, and as an embodiment of its grand truth, he then adds the following:—"

A LIVING AND DYING PRAYER FOR THE HOLIEST BELIEVER IN THE WORLD.

Rock of Ages, cleft for me,  
Let me hide myself in Thee!  
Let the water and the blood,  
From thy riven side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power.

Not the labors of my hands  
Can fulfill thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone.

Nothing in my hand I bring;  
Simply to thy cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to thy fountain fly;  
Wash me, Saviour, or I die!

Whilst I draw this fleeting breath,  
When my eye-strings break in death,  
When I soar through tracts unknown,  
See Thee on thy judgment throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.

doctrine after St. John. He was the familiar friend of Polycarp, another of St. John's disciples; and either from him, or immediately from St. John's mouth, he might receive this doctrine. That he taught it in the church, is agreed on by all hands; both by those that are his followers, as Irenæus; and those that are not well-wishers to this doctrine, as Eusebius and Jerome.

There is also another channel wherein this doctrine is traditionally derived from St. John, namely, by the clergy of Asia, as Irenæus tells us in the same chapter. For, arguing the point, he shews that the blessing promised to Jacob from his father Isaac, was not made good to him in this life, and therefore he says, "without doubt those words had a farther aim and prospect upon the times of the kingdom: (so they used to call the millennial state) when the just, rising from the dead, shall reign; and when nature, renewed and set at liberty, shall yield plenty and abundance of all things; being blessed with the dew of heaven, and a great fertility of the earth, according as has been related by those ecclesiastics or clergy, who saw St. John, the disciple of Christ; and heard of him what our Lord had taught concerning those times." This, you see, goes to the fountain head: the Christian clergy receive it from St. John, and St. John relates it from the mouth of our Saviour.

So much for the original authority of this doctrine, as a tradition; that it was from St. John, and by him from Christ. And as to the propagation and prevailing of it in the primitive church, we can bring a witness beyond all exception, Justin Martyr, contemporary with Irenæus, and his senior: he says, "That himself, and all the orthodox Christians of his time, did acknowledge the resurrection of the flesh (suppose the first resurrection) and a thousand years reign in Jerusalem restored," or in the new Jerusalem, (Dial. with Tryphon the Jew.) According as the prophets Ezekiel, and Isaiah, and others, attest with common consent. As St. Peter had said before, (Acts. 3:21) "that all the prophets had spoken of it." Then he quotes the 65th chapter of Isaiah, which is a bulwark for this doctrine, that never can be broken. And to shew the Jew, with whom he had this discourse, that it was the sense of our prophets, as well as of theirs, he tells him that "a certain man amongst us Christians, by name John, one of the apostles of Christ, in a revelation made to him, did prophecy, that the faithful believers in Christ should live a thousand years in the new Jerusalem; and after that, should be the general resurrection and day of judgment." Thus you have the thoughts and sentiment of Justin Martyr, as to himself; as to all the reputed orthodox of his time; as to the sense of the prophets in the Old Testament, and as to the sense of St. John in the Apocalypse; all conspiring in confirmation of the millenary doctrine.

To these three witnesses, Papias, Irenæus, and Justin Martyr, we may add two more within the second age of the church; Melito, bishop of Sardis, and St. Barnabas, or whosoever was the author of the epistle under his name. This Melito, by some, is thought to be the angel of the church of Sardis, to whom St. John directs the epistle to that church, (Apoc. 3:1) but I do not take him to be so ancient; however, he was bishop of that place, at least in the second century, and a person of great sanctity and learning: he wrote many books, as you may see in St. Jerome; and, as he notes out of Tertullian, was by most Christians reputed a prophet, (De Script. Eccles.) He was also a declared millenary, and is recorded as such both by Jerome and Gennadius, (Dogm. Eccl. chap. 55.) As to the epistle of Barnabas, which we mentioned, it must be very ancient, whosoever is the author of it, and before the third century; seeing it is often cited by Clemens Alexandrinus, who was himself within the second century: the genius of it is very much millenary, in the interpretation of the Sabbath, the promised land, a day for a thousand years, and concerning the renovation of the world. In all

which, he follows the footsteps of the orthodox of those times; that is, of the millenarians.

So much for the first and second centuries of the church. By which short account it appears, that the millenary doctrine was orthodox and catholic in those early days; for these authors do not set it down as a private opinion of their own, but as a Christian doctrine, or an apostolic tradition. It is remarkable what Papias says of himself, and his way of learning, in his book called, "The Explanation of the Words of the Lord," as St. Jerome gives us an account of it: (De Script. Eccles.) He says, in his preface, "he did not follow various opinions, but had the apostles for his authors: and that he considered what Andrew, what Peter said: what Philip, what Thomas, and other disciples of the Lord, what they spoke. And that he did not profit so much by reading books, as by the living voice of these persons, which resounded from them to that day." This hath very much the air of truth and sincerity, and of a man that, in good earnest, sought after the Christian doctrine, from those that were the most authentic teachers of it. I know Eusebius, in his Ecclesiastical History, gives a double character of his Papias; in one place he calls him "a very eloquent man in all things, and skilful in Scripture;" and in another, he makes him a man of a "small understanding," (Vide Hieron. Epist. 28, ad Lucinium.) But what reason there is to suspect Eusebius of partiality in this point of the millennium, we shall make appear hereafter. However, we do not depend upon the learning of Papias, or the depth of his understanding; allow him but to be an honest man and a fair witness, and it is all we desire. And we have little reason to question his testimony in this point, seeing it is backed by others of good credit; and also because there is no counter-evidence, nor any witness that appears against him; for there is not extant, either the writing, name, or memory of any person that contested this doctrine in the first or second century: I say, that called in question this millenary doctrine, proposed after a Christian manner, unless such heretics as denied the resurrection wholly; or such Christians as denied the divine authority of the Apocalypse.

We proceed now to the third century; where you find Tertullian, Origen, Victorinus, bishop and martyr; Nepos Egyptius, Cyprian, and, at the end of it, Lactantius; all openly professing, or implicitly favoring, the millenary doctrine. We do not mention Clemens Alexandrinus, contemporary with Tertullian, because he hath not anything, that I know of, expressly either for, or against the millennium: but he takes notice that the seventh day hath been accounted sacred, both by the Hebrews and Greeks, because of the revolution of the world and the renovation of all things. And giving this as a reason why they kept that day holy, seeing there is not a revolution of the world every seven days, it can be in no other sense than as the seventh day represents the seventh millenary, in which the renovation of the world and the kingdom of Christ is to be. As to Tertullian, St. Jerome reckons him, in the first place, amongst the Latin millenarians. And though his book, about the hope of the faithful, as also that about paradise, which should have given us the greatest light in this affair, he both lost or suppressed; yet there are sufficient indications of his millenary opinion in his tracts against Marcion, and against Hermogenes. St. Cyprian was Tertullian's admirer, and inclines to the same opinion, so far as one can judge, in this particular; for his period of six thousand years, and making the seventh millenary the consummation of all, is wholly according to the analogy of the millenary doctrine. As to the two bishops, Victorinus and Nepos, St. Jerome vouches for them: the writings of the one are lost, and of the other so changed, that the sense of the author does not appear there now. But Lactantius, whom we named in the last place, does openly and profusely teach this doctrine, in his divine institutions, (book 7) and with the same assurance that he does other parts of the Christian doctrine; for he concludes thus, speak-

ing of the "millennium, this is the doctrine of the holy prophets, which we Christians follow; this is our wisdom," etc. Yet he acknowledges there, that it was kept as a mystery or secret amongst the Christians, lest the heathens should make any perverse or odious interpretation of it. And for the same or like reason, I believe, the book of the Apocalypse was kept out of the hands of the vulgar for some time, and not read publicly, lest it should be found to have spoken too openly of the fate of the Roman empire, or of this millennial state.

So much for the first, second, and third centuries of the church: but by our conclusion, we engage to make out this proof as far as the Nicene Council, inclusively. The Nicene Council was about the year of Christ 325, and we may reasonably suppose Lactantius was then living; at least he came within the time of Constantine's empire. But, however, the fathers of that Council are themselves our witnesses in this point; for, in their ecclesiastical forms, or constitutions, in the chapter about the providence of God, and about the world, they speak thus: "The world was made meaner, or less perfect, providentially; for God foresaw that man would sin: wherefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearance and kingdom of the great God, and our Saviour Jesus Christ." And then, as Daniel says, (chap. 7:18) "The saints of the Most High shall take the kingdom," and the earth shall be pure, holy, the land of the living, not of the dead. Which David foreseeing by the eye of faith, cried out, (Psa. 27:13) "I believe to see the good things of the Lord, in the land of the living." Our Saviour says, "Happy are the meek, for they shall inherit the earth."—Matt. 5:5. And the prophet Isaiah says, (chap. 26:6) "The feet of the meek and lowly shall tread upon it." So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and moreover, that it will be in the new heavens and the new earth: and, in both these points, they cite the prophets and our Saviour, in confirmation of them.

Thus we have discharged our promise, and given you an account of the doctrine of the millennium, or future kingdom of Christ, throughout the three first ages of the church, before any considerable corruptions were crept into the Christian religion. And those authorities of single and successive fathers, we have sealed up altogether, with the declaration of the Nicene fathers, in a body. Those that think tradition a rule of faith, or a considerable motive to it, will find it hard to turn off the force of these testimonies: and those that do not go far, but yet have a reverence for antiquity and the primitive church, will not easily produce better authorities, more early, more numerous, or more uncontradicted, for any article that is not fundamental: yet these are but seconds to the prophets and apostles, who are truly the principals in this cause. I will leave them all together, to be examined and weighed by the impartial reader. And because they seem to me to make a full and undeniable proof, I will now, at the foot of the account, set down our second proposition, which is this, that there is a millennial state, or a future kingdom of Christ and his saints, prophesied of and promised in the Old and New Testaments; and received by the primitive church as a Christian and catholic doctrine.—(To be continued.)

### Opening of New College, London.

Address to the Students.

BY REV. T. BINNEY.

GENTLEMEN—If this service was simply connected with the commencement of a session, or if you were to be regarded as about to enter on a collegiate course, I should probably deem it right to give you some advice with respect to the proper prosecution of your studies. The service, however, is connected with the opening of this edifice—it is a part of the ceremonial (I may so call it) of its public consecration to

### Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET, a learned English writer and Secretary to King WILLIAM, was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

You have heard the voice of the prophets and apostles, declaring the future kingdom of Christ: next to these, the primitive fathers are accounted of good authority; let us therefore now inquire into their sense concerning this doctrine, that we may give satisfaction to all parties; and both those that are guided by Scripture alone, and those that have a veneration for antiquity, may find proofs suitable to their inclinations and judgment.

And to make few words of it, we will lay down this conclusion; that the millennial kingdom of Christ was the general doctrine of the primitive church, from the times of the apostles to the Nicene Council, inclusively. St. John out-lived all the rest of the apostles; and towards the latter end of his life, being banished into the isle of Patmos, he wrote his Apocalypse; wherein he hath given us a more full and distinct account of the millennial kingdom of Christ, than any of the prophets or apostles before him. Papias, bishop of Hierapolis, and martyr, one of St. John's auditors, as Irenæus testifies, (Iren. lib. 5, chap. 33), taught the same



the great object for which it has been built—you, therefore, are contemplated, this day, not so much as students commencing a new session, or entering on an academic career, as a number of young men, through whom, and through whose successors, the object of this institution, and of all its terms, sessions, and studies, is to be carried out. That object is your personal preparation for sustaining hereafter a public function—the office of the ministry in the Church of God. It is true (and I hope well of the arrangement) that lay students will be admitted to the college; the training of such, however—though I trust it will be encouraged, and be productive of great and beneficial results—is yet, unquestionably, but a secondary and subordinate aim of the establishment. It exists, primarily, for a higher purpose: to that higher purpose, I think I shall be justified in confining my attention, and in contemplating you as looking forward to its attainment in yourselves.

You anticipate, then, the ministerial office. Now, this office, even among Nonconformists, is stripped of all that is externally imposing in the discharge of its duties, and of all that is priestly and mystic in its pretensions,—is yet not so utterly destitute of attraction as to be incapable of becoming the object of ambition. Properly understood, indeed, the ministry is not a *profession*, to which a parent may devote any of his sons, or which any individual may select for himself;—it is a *vocation*. It is not a thing which a man may *choose*, but for which *he* is to be chosen; it is that to which he is *called*—called of God, and which, therefore, instead of thinking he may select it or not, it is at his peril, *when called*, if he decline. This spiritual vocation, however, in places where Christianity has long been established, in times when persecution has ceased, and in circumstances when the ministry is educated and respectable, though still *real* in all true ministers, is not so obvious as in extraordinary periods; while, at the same time, the probability is of course increased of the force of secondary influences being felt—of men being “moved” to desire the office from the attraction of its intimate relations with learning,—or from that of its public and popular aspect, conferring, as it does, official distinction, opening the way to personal influence, and affording facilities for the culture and the exercises of intellectual power and eloquent discourse.

Now in this address I wish to fix your attention on only one thing, and to present it, as much as possible, through the medium of scriptural illustration and argument. I want to impress upon you the difference between liking the ministry on account of some of its subordinate attractions, and being ministers, or rather Christian men, by the possession of an inward spiritual life. I want to urge you to cultivate a deep, habitual, earnest religiousness; to pursue your studies, prepare for your office, enter upon your work, and go through life, “*walking with God*,” for be ye well assured, young men, that this, while it will fit you for doing all that is *official* in the best manner, is itself *that* without which, everything else is nugatory and vain.

I go, for the ground of my remarks, and for authoritative guidance, to Him whom we reverence as our Lawgiver and Lord. I select an incident from the evangelical narrative of his life, which bears directly on the one lesson that I wish to inculcate. The ministry we regard as a divine institution. In the form in which it at present exists, indeed, it came into use subsequent to the establishment and extension of the Church, after the resurrection of Christ, and the descent of the Spirit. But in our Lord's life-time there was an official ministry;—one which he ordained and endowed, and in relation to which he uttered an admonition, applicable, in spirit, to any, anywhere, who may sustain the office, however modified. Jesus, we are informed, chose seventy disciples, and sent them away “into the cities and villages whither He himself would come.” They were employed in a sort of preparatory mission, and the better to secure attention to their message, our Lord conferred upon them miraculous powers. When they went forth, they were hardly aware, perhaps, of what they were to achieve by the exercise of their splendid official gifts. When they returned and reported their success, they seemed more impressed with what they had witnessed of their own doings, than with the moral effects of their message on the people. They failed not, indeed, to refer the prodigies to the power of the Master; but still it was with a sense of their personal agency, and an exulting consciousness of their own importance. “Lord, even the devils are subject to us”—(subject to us, observe)—“through thy name.” Our Lord, saw, there can be little doubt, in the substance and tone of the remark, the symptoms of a feeling which it was necessary to repress. His servants were in danger of loving their work on wrong grounds,—they were getting dazzled by a splendor that was merely external; elated by what was subordinate and secondary; and they needed to be preserved from so perilous a

state. A corrective was administered in the form of a great admonitory sentiment, involving a principle applicable to the ministry throughout all time. Jesus looked upon the disciples with reproving tenderness,—perhaps with sorrow,—and then, with mingled solicitude and solemnity said,—“In this rejoice not, that the spirits are subject to you, but rather rejoice that your names are written in heaven.”

Adapting these words to the ordinary minister, I should say, that you sufficiently secure their import and force by attaching to them a meaning of this sort: for “spirits to be subject to any one,” expresses what he can *do*;—for “his name to be written in heaven,” expresses what he *is*. The contrast is between office and character; external distinctions and spiritual life; gifts and grace; powers or position eminent and illustrious, and a state of heart regenerate and sanctified. I think it unnecessary to defend the propriety of this exposition,—partly, because I am avowedly adapting our Lord's words to a particular purpose,—taking as much of their meaning as I need, without asserting that I have nothing behind; and, partly, because every one will admit that the exposition is true as far as it goes, for I know none who will say that any man could derive comfort from the belief that his name was written in heaven, if he himself was not consciously holy: or that any one who will be admitted to heaven at last, and find his name “written in the Lamb's book of life,” can be other than a spiritual and good man. The unholy, as such, are threatened with having their names “blotted out of the book of life;” the names, therefore, that remain there must be the names of those who, whatever else they may be, are spiritually distinguished by “all holy conversation and godliness.” The contrast, then, in our Lord's language, we again say, may be justly considered and adequately represented as a contrast between office and character;—between external distinctions and internal;—between doing and being;—the exercise of ability and the possession of grace;—mental endowment, natural faculty, acquired resources, and that inward principle which sanctifies them all,—which alone can impart to them, in their exercise and display, anything of the nature of acceptable service, or give them value and worth in the sight of God.

You are already separated to the ministry. One day, you will be invested with the office, and sustain it in the church. You may come to occupy distinguished stations, and to develop in yourselves eminent gifts. The mere fact of official position is itself a distinction; but when held in connexion with rare endowments, large influence, great success, or other outward and visible things, there will be danger of your falling into the sin of the disciples, and need for your remembering the admonition of the Lord. I wish to show you, by a few suggestive remarks, the grounds and compass of that admonition.

1. In the first place, you will do well to recollect, that office and gifts, in themselves considered, are no proof of spiritual character at all.

This statement admits of illustration from an historical fact and a prophetic announcement. Judas was invested with the apostolical function by our Lord himself. Externally and officially he was as much an apostle as Peter or John. He had probably equal powers with the rest;—could heal the sick, and cast out devils, and perhaps preach as eloquently as any. Yet he never was what we should call a truly converted or spiritual man. He did not *fall*, as Peter did;—he was never on any eminence, religiously speaking, from which he *could* fall. He was inherently bad,—bad always, bad from the beginning. He never was in spiritual harmony with Christ. He was always destitute of earnestness and sincerity. His ultimate behavior was the natural development of what was in him. When Peter “denied,” he was not himself;—when Judas “betrayed,” he *was*. In the one case, the cloud was on;—in the other, it was off. The true disciple was concealed and disfigured by his sudden excitement; the false was revealed, in his proper light, by his deliberate deceit. Our Lord knew from the first who it was that should betray Him. “Have I not chosen you twelve, and one of you is a devil?” It may seem mysterious that with his knowledge he should have acted as he did. I know not, however, but that it was done with the design of illustrating the very lesson I am putting before you. To a human observer, there might have been everything about Judas that would seem to recommend him for the apostleship. All external appearances might be in his favor, and on these Jesus might choose to act, for the purpose of showing, in a conspicuous example, not only the possibility of office and gifts being possessed separate from spiritual character, but the probability, also, of that being the case, when external appearances, and personal professions, would be all on which the choice of ministers would proceed, and fallible men the agents in selecting for, and conferring the office.

The point in question is further illustrated by our Lord's prophetic announcement in respect to the proceedings at the last day. He describes a fact which is then to be revealed, but which involves in it other facts, that must previously occur in the history of the church: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity.” Here, again, you will observe, there is no *falling* in the case—no change in the individuals is referred to, as if they had once been in a better state. They are described in language which seems to imply their inherent and habitual wickedness; while, in relation to himself, Christ says, “I never knew you.” The point to be pondered, however, is that their description of themselves is not contradicted, that is, of their powers and doings. It is not said that they had *not* prophesied, or preached, in the name of Christ,—or that they had *not* cast out devils, and not done other wonderful works. It is rather admitted that they had. The truth of their representation is not denied. But in this very way is the lesson taught us, that gifts and powers the most splendid may exist separate from spiritual character. A man may “prophesy,” and “cast out devils,” and achieve wonders; and yet “his name” may not “be written in heaven.” His inward spiritual state may not be in harmony with his external office or his public gifts. Those things, then, cannot be in themselves a proper ground for satisfaction and joy, which may actually exist, separate from those other and greater things, which belong to the union of the soul with God.

It is not necessary to multiply illustrations of this melancholy truth, or we might show you how terribly the topic is illustrated by the apostles' suggestion of the possibility (for such, I think, we must deem it) of a man “speaking with the tongues of men and of angels, having the gift of prophecy, understanding all mysteries and all knowledge, possessing a faith that could remove mountains, bestowing his goods on the poor, and giving his body to be burnt,”—and yet being destitute of spiritual life—having no more claim to goodness or intelligence than “brass or a tinkling cymbal.”—(To be continued.)

### Gospel to the Masses.

Arrangements, especially in large towns and cities, prove to be inadequate to bring the Gospel to the masses. The recent movement in the city of New York, is an auspicious omen, that American Christians are beginning to feel the importance of making special efforts for the unevangelized in their midst, especially when a half million of foreigners are pouring in annually upon us. There is some truth in the biting sarcasm of Cardinal Hughes in his recent speech in behalf of the Irish Universities, though it comes with bad grace from a Papal Cardinal, and is uttered in a satanic spirit.—Fit theme for a Roman Catholic, a cardinal jeer—the spiritual destitution of the land! It is the same spirit that exulted at the martyrdom of John Huss, and sung pæans at the massacre of St. Bartholomew. Papacy has *always* withheld the Gospel from the masses. The Cardinal said:

“I call attention to a recent movement. It is that among the Protestant clergymen of this city, within a few days past, of nearly all the different denominations; an agreement was come to, since the people would not come to the church, to bring the church to the people.—[Roars of laughter.] Churches they have in abundance. In their churches there is no want of room, and it is the easiest thing in the world to exercise the politeness of handing a stranger to a seat. It is not, therefore, for want of church-room that they go into the street, but for want of people. They complain—and I, who read their religious newspapers, see their complaints from almost every section of the country—deploring the circumstance that, for fifteen or twenty years, the Holy Spirit, as they call it, has not visited the churches.”

One of the saddest facts among evangelical Christians in large towns and cities is the tendency to build temples, extravagant in cost, instead of devoting the surplus over and above that which is necessary for the erection of comfortable houses of worship to the preaching of the Gospel to the poor. We know one church not a thousand miles from Cincinnati that recently pulled down a very substantial and comfortable brick house, good and comfortable for a half century longer, and erected a costly one in its place, with a spire, it is said, higher than any other in the United States, rivaling even that of the celebrated Catholic cathedral in this city. We know an Episcopal church, not a thousand miles likewise from the same city, that before it began to build, did not count the cost, and there the house stands uncompleted for want of funds, an odd piece of extravagant

and architectural folly. Hundreds of thousands have been expended, thousands more are needed to complete the Catholic cathedral in this city, beautiful in architecture, it is true, and fine for the eye to rest upon, but a building dedicated to priestly flummery and canonical superstition, while the people that crowd into it are hoodwinked and led blind-fold to eternal ruin. The Catholics of Buffalo contemplate the erection of a cathedral in that city to cost a million of dollars. Methodists and Baptists, as denominations, have repudiated the erection of extravagant houses of worship, but we saw, not long since, a description of a magnificent building in an eastern city, built by the Methodists, finished internally as sumptuously as any of the neighboring churches, and with as tall a spire. We have read of Baptist houses in this country, in Gothic style, with their bowed-windows, stained glass, and groined ceilings.

We have remarked, that the recent movement in New York is an auspicious omen. It is so in various respects. With others, it is indication, that Christians have swung to an extreme in their religious scheming, and that they are beginning to feel the necessity of reverting to first principles as *taught in the Bible*, and to study the examples of Christ and his apostles as *model plans in doing good*. The Bible has stood the tests of centuries, and it will ever stand. God's plan will prove to be the best. How safe ever to turn to the Bible. Though Christ taught in the temple, and in the synagogues, we find that he spent much of his time in the thronged resorts of men, in the highways, by the sea shore, where the multitude could be found. So did the apostles. Have not Christians in all times a hint in the parable contained in Luke 14th?

It was shown by calculation, that a large portion of the 520,000 in the city of New York, never enter any house of worship, evangelical or unevangelical. The same might be said of all large towns and cities, Cincinnati included. Christ and his apostles aimed to bring the Gospel to every man's heart. Let us follow their example.

Journal and Messenger.

### Ancient Money Transactions.

Abraham is represented, in the Hebrew writings, to have purchased “a field for a possession,” “with a cave, and all the trees, as a burying place for Sarah, his wife,” paying for them “four hundred shekels (or weighed pieces) of silver, current with the merchant.” This is a very intelligible announcement of a large circulation, and also of some exact regulation in the quality or “standard” of the “pieces” of metal designated by the very notice of their weight. The formal witnesses and the systematic transfer of values, exhibit the prevailing civilization of the age in which Abraham lived.

The affinities of weights among ancient nations are thought to prove that the Roman weights came from Greece, the Grecian from Phœnicia, and the Phœnician from Babylon, near Abraham's birth-place. Thus our own weights claim a very respectable antiquity.

In the book of Job, considered more ancient than the other Hebrew writings, we read that after his recovery from sickness, “every man of Job's friends and relations gave him a piece of money, and every one an ear-ring of gold.” The words “ear-ring” and “money” have been used synonymously, for ornaments of gold were often delivered “by weight” as “money,” their title of fineness being appreciated by the parties.

“The images” which Rachel “hid in her camel's furniture” “were called gods,” probably from their devices or forms, being in the shape of animals, which were worshipped. Laban's “images” or “gods” were also plainly termed “money,” which his daughter Rachel “stole,” in the language of the Scripture, as a feminine assertion of her right to an inheritance from her father's house, where she says, “she was treated as a stranger.” The merchantmen from Midian, “with camels bearing spicery into Egypt,” who bought Joseph from his brethren, appear to have had their “silver” “pieces” ready for that trade, and counted them without delay. Jacob's sons carried “money” into Egypt “to buy corn,” which money was afterwards found tied up in their corn sacks, and was tested “by weight,” when it was returned the second time.

The arts of casting small images or ornaments of gold, stamping or graving impressions on “pieces” of metal, like coins, as well as the more difficult process of graving on gems, were known and mentioned at a very early period of history.

Payments in metallic money, “weighed pieces,” “images,” ornaments, or coins, are mentioned frequently in the Hebrew writings. They are also exhibited in the descriptions of ancient Egyptian paintings.

We perceive in the accurate details of the Hebrew writings, that Jonah “paid his fare,” like a passenger, from Joppa, a port on the Mediterranean, to Tarshish, probably Issus, on



his route to Nineveh; where Mr. Layard is said to have discovered a monument erected to his memory; at any rate, inscribed with his name. But Mr. Layard mentions that "no coins have been discovered among the Assyrian ruins, nor is there anything in the sculptures to show that the Assyrians were acquainted with money, as in Egypt." It is also remarkable that no coins of great antiquity have yet been found in Egyptian ruins, although the Egyptians are known to have had a metallic currency.

Herodotus visited Babylon, "which once gave laws to all nations of the East," about 2,300 years ago, and then described the signs of its decay. He relates that "all the coins which remained from the surplus revenues of Asia, after defraying the current expenses of the year, were melted into earthen jars. When the metal cooled, the jars were broken, and the bullion placed in the treasury."

It has been discovered, both in Nineveh and Egypt, that letters and places were engraved on earthen tiles, and it would be a curious discovery if some of these ornamented cylinders, tiles, or bricks, should prove to be receipts for funds drawn from the ancient Assyrian, or Egyptian treasuries, or bonds which have been presented, redeemed, and paid.

Let us suppose that, for "the dispatch of business," tiles, thin bricks, or cylinders of clay and earthenware, stamped with the sovereign's seal, bearing his name and titles, (figured images within a scroll,) were employed as evidences of deposits in the public treasury, or were issued by the proper officers as durable receipts for bullion, valuable ornaments and money, lent to the government!—in fact, to have answered all the purposes of modern stocks, and to have been tokens of loans and receipts for subscriptions to ancient Egyptian and Assyrian investments.

In times of adversity or pressure such tokens would be handed in for payment. With the declension of the parent countries, the precious metals would take the course of emigration to distant colonies, and gradually change their forms and devices, as they do at the present day. If these receipts are found, the "coins" and bullion have passed elsewhere.

Although our translation of the Bible asserts that "usury," understood as "the excess of interest above a lawful standard," was the subject of prohibition by the Mosaic laws, Hebrew scholars now interpret the command as an interdiction of all payment whatever! By an absolute law, the destitute Hebrew was prevented from paying any interest to his richer brother, who was not permitted to refuse to lend "for his necessities."

"A pledge," or "security" for the repayment of loans, was allowed, with well-defined exceptions, in cases of extreme destitution, when even this practice of security was forbidden.

Even the feelings of a poor debtor were kindly protected from the intrusion of a creditor within his door.

"When thou dost lend thy brother any thing, thou shalt not go into his house, to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge."—Deut. 24:10—12.

The Egyptians sometimes pledged their mummies for the repayment of a debt. Among that people a mummy was considered among the very best kinds of security. It is not improbable that on this account, among other reasons, the Hebrews were told, "Ye shall not spend money for the dead."

The custom of impressing letters and important publications upon clay, stone, alabaster, terra-cotta, mortar, or cement, was one common to many ancient nations; as well as the processes of writing and painting upon skins and parchment, upon leaves, bark, and papyrus, or paper. "The Ten Commandments of the Hebrews" are represented as having been written or graven "upon both sides of two tables (tablets) of stone, which Moses carried in his two hands." These were easily broken when cast down, in his anger at the idolatry of the people. Did Moses employ brick or tile for stone—a practice mentioned elsewhere in the scriptures—or did he use tablets of alabaster or terra-cotta, according to the most ancient method in Assyria, as related by Mr. Layard? The instructions to the people, in Deuteronomy, "to set up great stones and to plaster them with plaster, and to write upon the stones" "all the words of the law," "very plainly," afford us another reference to the common mode of publication peculiar to that age, and to the former associations of the Hebrews; for some of the most ancient pyramids in Egypt have been covered with cement, and are found inscribed in a similar manner.

### "All these Things are Against me."

A grievous mistake the patriarch made when he uttered that complaint! All these things against him? Was it "against him" to have

that favorite boy, Joseph, (whose supposed loss he was bewailing,) made the lord of Egypt? Was it "against him" that Benjamin was taken from his arms to be brought back again laden with a brother's munificent bounty? Was that all-wise Providence, that he so faithfully distrusted, working "against him" when it at last evolved such a merciful preservation for him and all his house from famine? The man who had wrestled with the angel at Peniel, and experienced the deliverances which the brook Jabbok had witnessed, should never have vented such words as those.

But the race of distrusting Jacobs have not yet passed away. The assurances of the Christian experience of forty centuries, have not been sufficient to hinder those who have been tried as Jacob was, from complaining as he did. "All these things are against me." I stand beside the sick-bed of one who is but ill accustomed to such hours of suffering and pain. His frame is wrecked with anguish. The fever is drinking dry his blood. On his uneasy bed he tosses to and fro; and as he remembers many requirements of his neglected business, he is ready to say, "All things are against me!" But in that lonely chamber he is brought near to the gates of eternity—flames of the pit flash in his face. His sins rise with appalling terrors before his awakened conscience. He cries out—God be merciful to me a sinner!

As he rises once more from the couch of suffering—which has been to him the birth-place of his spiritual life, and goes back again into a world, now less dear to him than before, his grateful song is—"It was good for me that I was afflicted! Blessed be God for that near view of eternity? But for that, my soul had been lost!"

Mayhap these lines may reach some one who can recall the remembrance of an earthly idol which once held far too high a place in the temple of her affections. Her life was bound up in the life of the lad. To that idol she was "joined;" but a merciful God would not "let her alone" in her idolatry. At length the trial came. In terror and dismay she saw how the color began to fade out from the cheek, and the much loved voice has died into a murmur. Each sweet word fell fainter and fainter from his tongue. The mark of the destroyer grew fatally vivid, and in her wild despair she cried out—"All these things are against me." "Let me not, O God, see the death of the child!" And when the breath of the departed one no longer fanned her cheek, like David has she exclaimed—"Would to God I had died for thee, my son!"

But when the first gush of maternal anguish has passed away, she has had time to look about her and see her danger, a danger from which she is now delivered. Now she beholds with terror and compunction how ungrateful was that idolatry! how completely her affections were stolen from the Saviour—how she was leaning on a reed, and perilous was the guilty idolatry to her soul. It is not, therefore, the melancholy pleasure of knowing that the tender plant—taken away by angel reapers from the "evil to come,"—now blooms amid the paradise of God, which alone sustains her, but the sense of rescue from a state of guilt and forgetfulness of God, and a rescue too by the merciful hand of that very neglected and forgotten Father in heaven. This, more than all, fills the smitten soul with a strange and trembling gratefulness, and prompts the heart-breaking confession—"What have I now to do with idols? Whom have I in heaven but thee? and there is none on earth whom I desire beside thee."

The record book of Christian experiences has many such narratives to disclose. In this way earthly bereavements have been sent to save the soul from the worst of all bereavements—the loss of God's favor. Many a commercial bankruptcy has saved from a bankruptcy of the soul. As the idolized riches of this world have taken to themselves wings and flown away, the disappointed soul has been led to look higher—even toward those treasures that no moth can corrupt, and no thief can reach. Many a sick bed has delivered the sufferer from a bed in hell! "There," said a young man once, as he pointed to a diseased limb that was destroying his life—"there it is; and a precious treasure it has been to me. It saved me from the folly of youth—it made me cleave to God as my only portion; and I think it has now brought me very near to my Father's house." It may be "against" the ungodly worldling to go to the house of mourning, but the true saint finds it often a meet preparation for the marriage supper. It may go "against" the enemy of God most fearfully, to lay his head on a dying pillow, but to the saint that pillow is one of down; for

"While he feels his heart-strings break,  
How sweet the moments roll!  
A mortal paleness on his cheek,  
But glory in his soul!"

All things are indeed "against" the sinner, while he remains a sinner; but in my Bible I find that "all things work together for good to them that love God, to them who are called according to his purpose."

Stray Arrows.

### Songs in the Night.

In disturbing the rubbish of my library, I stumbled upon the following beautiful extract from one of the Rabbis. The Rabbinical writings, as most of your readers are aware, though generally characterized by the loftiest strains of allegory, still, often contain passages, in beauty of allusion and tenderness of expression, very rarely surpassed, as I trust the following will attest.

"Light is the countenance of the Eternal," sung the setting sun.

"I am the hem of his garments," responded the rosy tint of twilight.

The clouds gathered and said, "We are his nocturnal tent," and the waters in the cloud, and the hollow voice of the thunders joined in the lofty chorus.

"The voice of the Lord is upon the waters, the God of glory thundereth, the Lord upon many waters."

"He did fly upon my wings," whispered the wind, and the silent air replied—"I am the breath of God, the aspiration of his benign presence."

"We hear the songs of praise," said the parched earth: "all around is praise, I alone am silent and mute." And the falling dew replied,

"I will nourish thee so that thou shalt be refreshed, and rejoice, and thy infants shall bloom as the young rose."

"Joyfully we bloom," replied the refreshed meadows. The full ears of corn waved as they sung, "We are the blessing of God, the Hosts of God against famine."

"We bless you from above," said the moon. "We bless you," responded the stars. And the grasshopper chirped, "We too He blesses in the pearly dew-drop."

"He quenched my thirst," said the roe; "and refreshed me," continued the stag; "and grants us our food," said the beasts of the forest; "and clothes my lambs," gratefully sung the sheep.

"He heard me" croaked the raven, "when I was forsaken and alone." "He heard me," said the wild goat of the rocks, "when my time came and I calved."

And the turtle dove cooed, and the swallow, and all the birds joined their song; "We have found our nests—our houses; we dwell on the altar of the Lord, and sleep under the shadow of his wing in tranquillity and peace."

"And peace," replied the night, and echo prolonged the sound when Canticler awoke the dawn and crowed, "Open the portals; the gates of the world! the King of glory approaches! Awake! arise! ye sons of men, give praises and thanks to the Lord; for the King of glory approacheth."

### Fixed Principles.

The same yesterday, to day and forever; here, there, everywhere, the same; without variation, parallax, or even "shadow of turning," or seeming of deflection; such is the God we worship. Such is the prime attribute of His being; the feature of His God-head which the uplifted eyes of the human soul first meets and adores in its humble supplication. Its impress is stamped upon every page of His material universe and moral government. His character is fixed. He cannot himself change his attributes, and while they remain immutable, he cannot change his laws, or the great principles upon which they are based. These are fixed forever; for all time, for all eternity. In them there is no variability nor shadow of turning, among all the vicissitudes of time and the mutations of mortality. Man may drift about like the helmsmanless aeronaut or mariner upon every wind or wave of temporary expediency; he may make a law unto himself six days in the week, to bend his course to the bias of the cross-currents of his experience; he may steer his bark by the delusive light of a vessel, frail as his own, and floating seaward on the same stream; but firm as a rock the truths of God shall stand forever. Among all the aberrations of humanity, a fixed throne, fixed stars, fixed laws, fixed principles, will abide in their power and permanency, the same yesterday, to-day and forever. As in the material world, the power, the principle, or the law of gravity is fixed; is the same to-day as at the first day of creation; so in the moral world, the power, the principle, or the law of love is fixed; is the same as when the morning stars sang for joy over the infant world, or the angels of God over the manger-cradle of its infant Saviour. These two great powers or principles are fixed; unchanged and changeless. And equally so are the laws through which they act, the one upon matter, the other upon man. As the law of gravity will never act with a greater force of attraction upon the material world than at the present moment: so the law of love will never act upon mankind with a greater force of obligation than to-day. Once, for all and forever, was the Son of Man

lifted up; once, for all and forever, was that crowning manifestation of God's love to mankind. "It is finished!" The book of Divine revelation is forever closed. Were there a blank leaf remaining the sword of the cherubim would strike the daring pen that should venture to add thereto promise or prophecy. Neither Sinai, nor the Mount of Olives, or of the transfiguration, will ever tremble or glow again with the presence and will of the God-head. The fires of Divine Revelation will never be rekindled on their sacred summits. "It is finished;" there will be no new gospel, no other gospel than this we now have, given by God to man; no other promise, prophecy or command, than is now written therein.

Elihu Burritt.

### Obituaries and Epitaphs.

It is not true—as by some may be thought,—that conductors of religious journals regard all obituary records with dislike. They would have them—if allowed to suggest in this matter, generally briefer and sometimes more shaded and appropriate in their representations of character. On this subject, the Christian "Register" has some pertinent comments, which it can be no disadvantage to read:

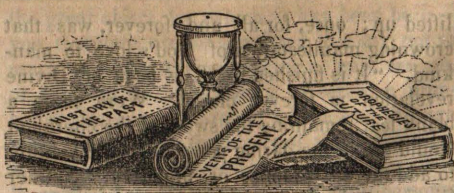
"Among the lesser cares which fall upon us in our editorial capacity, there are none which disturb us more than the many obituary notices that are sent in to us. A correspondent last week, in his preface to a brief and appropriate notice of an aged friend, says, 'I suppose that few persons ever read "obituaries," especially since they appear so frequently in the "Register." We suppose so, too; but there are reasons, we think, why they should be published, and we never decline one which is accompanied by a responsible name, and written with any tolerable degree of accuracy, conciseness, and propriety. But it would seem as if every one deeply interested in a friend, feels competent to write an obituary of him for the public, and some of the notices sent to us, in the slaughter they make of good words, good taste, and appropriateness of imagery and sentiment, make us sympathize with the feelings of the ancients, who sacrificed what was most valuable over the graves of their friends. We have just been spending nearly an hour unsuccessfully in trying to put into some reasonable shape and limits an article which has evidently been written with deep emotion, and which should be the beautiful notice of a beautiful life. And this is one of the unsatisfactory and painful duties which we often have to perform. May we here give a few words of advice to those who would write obituary notices?

By the grave of a friend, as in the house of God, let your words be few, and unless the few and fitting words come to you, remain in silence. God will take care of your friend; and they who knew and loved him, will treasure up his memory and keep it sacred without any public eulogium. Still, when they are properly prepared, there is a fitness in these affectionate memorials of the dead. It is well not only to remember the pure and good, with whom we have been associated, but that we should, by words as chaste and simple as those on a marble tombstone, and with feelings as subdued as those with which we stand by the dying, extend and perpetuate the knowledge of their faithfulness in life, and the serenity of their hope in death. We may thus perform an office of grateful friendship to the dead, and at the same time do something to awaken the piety and strengthen the faith of the living.

Some of Mr. Wordsworth's remarks on epitaphs may be quoted here as applying equally to Obituary Notices: "The writer of an epitaph is not to be an anatomist. The character of a deceased friend is not seen, no, nor ought to be seen, otherwise than through a tender haze or luminous mist that spiritualizes and beautifies it. Such an epitaph is written by truth, hallowed by love, the joint offspring of the worth of the dead, and the affections of the living. \* \* Its story should be concise, its admonitions brief. \* \* A grave is a tranquilizing object; a resignation springs up from it as naturally as the wild flowers which besprinkle its turf." "An epitaph," says Weever, "is a superscription \* \* briefly declaring (and that with a kind of commiseration) the name, the age, the deserts, the dignities, the state, the praises both of body and mind, the good and bad fortunes in the life, and the manner and time of the death of the person there interred."

All this is to be done briefly and with the severest taste. "Bring forward," says Wordsworth, "the one incidental expression," "a kind of commiseration;" unite with it a concern on the part of the dead, for the well being of the living, made known by exhortation and admonition; and let this commiseration and concern pervade and brood over the whole, so that what was peculiar to the individual, shall be subordinate to a sense of what he had in common with the species; and our notion of a perfect epitaph would then be realized."





The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

**BOSTON, SATURDAY, DEC. 20, 1851.**

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dition.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

To SUBSCRIBERS.—Those indebted for the *Herald* found marked on the margin of their papers last week, or on the envelope the sums they will be respectively owing the first of January, 1852. Those who receive their papers in a single seal, found this marked on the inside of their envelope. Others found it marked on the margin. We hope that these little dues will be promptly forwarded, for though small to the sender, it is only by the sum of these that we are enabled to meet our heavy bills promptly. To those who sympathize with us, and our work, we feel that we do not appeal in vain. The present being a short volume, will account for the fraction of a dollar that is marked in many cases.

**"RELIGIOUS OPINIONS."**

### Rights, Duties, and Responsibilities, respecting them.

Some weeks since, in conversation with a person of intelligence, but who was strongly persuaded that our views of the nature and epoch of the coming kingdom were "a deadly heresy," we reminded him that *possibly* he entertained wrong views respecting our actual belief, and volunteered to state the precise aspect in which we regarded the question. To our surprise we were met with the reply, "I don't know, and I don't want to know." Since then we have reflected considerably on man's responsibility for his religious opinions. It is undeniably true that our *opinions* influence our conduct, and thus affect our eternal destiny. It is therefore of the utmost importance that they should be correctly formed, and conscientiously abided by. But how shall we know that they are correctly formed?—or that we do no injustice to those whose opinions we reject? We can get no such assurance by choosing ignorance respecting opinions which we denounce; nor, if we understand what is the precise view opposed, can we get this assurance by refusing to examine such opinion in the light which is shed upon it by the word of God—the only standard of truth. Such a rule of action, would prevent the Mohammedan from ever being other than a Mohammedan; and the pagan from being other than a pagan. Abided by, and no error entertained would ever be abandoned; and no truth previously veiled by sin, ignorance, or prejudice, or obscured by the mists of unbelief, would ever be permitted to shine in splendor on such a mind; and consequently the heart of such is forever shut out from the genial life and warmth, to be imparted by it.

On the other hand, that which is advanced as "new truth" is not to be hastily caught up and at once embraced; for those who do so are tossed to and fro, and carried about by every wind of doctrine, and are fitly called "unstable souls," "wandering stars" &c.

It is therefore necessary that we should possess a candid teachable spirit—disposed to prove all things, and to hold fast that which is good ; but at the same time, we must watchfully guard every avenue to the mind, and not permit any error to be palmed off on us as truth. We are always to consider the weakness of our natures, our liability to err, to misunderstand and to fail of comprehending, except as we feel our dependence on the Spirit of truth to lead us in the way of all truth, and are illuminated by his guidance in the understanding of his word. Our sense of human imperfection should also cause us to be tender of others' prejudices, and not rudely assail, or scornfully reject opinions unexamined ; but while we are ever ready to give a reason of our own hope, be also equally willing to listen to the reasons adduced in support of opposing views—pointing out with a kind and Christian meekness their unscripturalness and unsoundness.

In reflecting on this subject, our eye has fallen on a sound and well written article in the *Panoplist*, which we give below almost entire : It presents the true view of our "rights, duties, and responsibili-

ties, in relation to religious opinions." It is worthy of being many times re-read by those who are naturally disposed to say respecting any truth, "I don't know, and don't want to know" anything respecting it.

Elihu was present when the three friends of Job visited him, and held a protracted controversy with him respecting the particular cause of his peculiar and complicated afflictions. Although he was more or less dissatisfied with both parties, and felt a strong desire to offer his opinion, yet he remained silent, and listened to their arguments with commendable patience and respect until there came a crisis and a favorable opportunity for him to speak. Before he presumed even then to communicate his thoughts he offered a very excellent apology for his past silence, and the liberty he felt prompted to take in speaking. It was on the ground of his being a young man,—a reason worthy of the consideration of youth, who are prone to be self-confident and forward in expressing their opinion.

“ I am young and ye are very old ; wherefore I was afraid and durst not show you mine opinion. I said Days should speak and multitude of years should teach wisdom. But there is a spirit in man and the inspiration of the Almighty giveth them understanding. Great men are not always wise ; neither do the aged understand judgment. Therefore I said, Hearken unto me, I will also show mine opinion.” And in this strain he continues through the chapter.

Our object in the present article is, briefly to show *what* right men have to their opinion in respect to the *great truths of religion, and the duties and responsibilities* resting on them in exercising this right. This is a subject of no ordinary importance, inasmuch as every thinking mind *should and will* entertain some views respecting a subject of such solemn and universal concern, and their sentiments have so much to do in making up their moral character.

Our first point of discussion respects the *right or liberty* of opinion; how far mankind can in truth claim this right. Many have not correct notions in regard to liberty of opinion. They claim too much or do not make proper distinctions. Liberty of opinion is without question what all have a right to enjoy, if duly restricted by a sense of obligation and accountability. None have a right to dictate to others what they shall believe. None have a right to impose their sentiments on others, and attempt to compel them to embrace them, and thus deprive them of the natural, inalienable right of all men, who are free born, and created by their common Creator free moral agents. It is an unwarranted power which some have assumed, in claiming for themselves infallibility, and attempting by coercion to bring others to a submission to their creeds. This has been one gross and mischievous error in the church of Rome, or in the system of popery; and even Protestants have not been wholly free from it. Much mischief has been done to the cause of truth by attempts to coerce mankind into a uniformity of faith in matters of religion.

But while we plead the equal right which the Supreme Ruler of the universe has given to all men, as accountable beings, to their opinion, free and undisturbed, some things should ever be kept in mind in connection with this fact. After all, mankind should ever consider themselves as having a connection with each other, as being under obligation to one another, as having an influence in forming one another's character, and therefore are bound, *most solemnly*, to be very cautious as to what opinions they in-  
bibe, not simply for their own sake but for the sake of others, and *how* they show them, that they may not mislead but help them in the way of duty and happiness.

\* \* \* \*

It is important to notice once more, and it ought to lie with solemn weight on the mind and conscience of every individual where the Bible is enjoyed, that *Christ, by his word and Spirit*, is the great teacher, and that all are sacredly bound to improve his word as the ample, sure and only source of instruction, in acquiring those principles of moral action which are to be their guide to an immortal existence. None are free from law to Christ, but are accountable to Him for their opinions. God has endowed men with faculties, qualifying them to understand truth; and he has revealed that truth which is necessary for them to embrace, in a plain manner, wisely adapted to their capacities, and of course he has laid them under obligation to receive it. Men are not left at their option whether they will receive the truths of God's word or not. They are not at liberty to entertain opinions in direct opposition to what he has taught. If he has given his word for the instruction of men, it must certainly be of importance that they should regard and understand it in the light he intended. Surely his truth is not of such a dubious and trifling nature that he should not demand this. It is said of Christ that he spake as having authority. Having unlimited authority, he claimed that his truth *should* be received, and he plainly told unbelievers the cause why they did not receive it.—“Ye seek to kill me because my word hath no place in you. And because I tell you the truth you believe me not. Which of you convinceth me of sin? And if I say the truth why do you not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.” In this pungent address Christ shows that he taught truth; that there were those who did not receive it, and that all such were highly criminal and without excuse. It is abundantly plain, it is a self-evident fact, that mankind are not at liberty to adopt and retain opinions contrary to the Scriptures of divine truth, which were given for the express purpose to guide our faith and practice.

Having considered the right of opinion, we pass to consider another particular pertaining to it which should not be overlooked, viz., There are most important reasons that should induce all persons to be very solicitous, vigilant and cautious as to what opinions they adopt. One is, *their proneness* to embrace such as are contrary to the instructions given from heaven. The true and faithful witness who came to bear witness to the truth, testified of the world that the works thereof were evil, and that men loved darkness rather than light, and would not come to the light lest their deeds should be reprov'd. The heart

is deceitful above all things and desperately wicked; the world puts on a false and tempting appearance, and the enemy of God and man, who first cheated man out of his holiness and happiness, still goes about seeking whom he may devour. The apostle Paul deemed it highly expedient to warn even Christians of the dangers that beset their path. "Exhort one another daily," says he, "whilst it is called to-day, lest any of you be hardened through the deceitfulness of sin. Be not deceived. Let no man deceive himself. I fear lest by any means as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted.—Would to God that ye could bear with me. For I am jealous over you with a godly jealousy." Now if the children of light are so liable to be led away from the principles of the Gospel; what must be the imminent danger of those in whose hearts sin reigns, and who are taken by the enemy captive at his will: "With all deceitfulness of unrighteousness in them that perish, because they received not the love of the truth," says the apostle.

Let us take a moment's glance at facts, and see how prone men are to be deceived and to err in their opinions. All the world, except Noah and his family, were deceived and wrong in their opinions, and would retain them more than a century, right in opposition to special, divine counsels and warnings. Thus it was also with the inhabitants of Sodom. Lot, at the direction of the angels, warned his sons in law, but he *seemed to them* as one that *mocked*. How blinded and infatuated were Pharaoh and his host! The friends of Job erred in supposing that men receive according to their works in this world. Often, too, did the ancient covenant people of God pass into idolatry. We might follow the Scriptures through; come into the New Testament and see how the hearers of Christ misunderstood him, and how a great part of the Jews were severed from the visible kingdom of God through unbelief. In a word, the moral state of the world to the present moment demonstrates that man is an erring being, and the importance of the injunction of Christ, "I say unto ALL, WATCH."

Again. Men need to exercise much solicitude and care in forming their opinions, as *God will be honored or dishonored* according as they embrace the truths he has taught or reject them. While they are worthy of *all acceptance*, and his authority demands *it*, he is honored by their filial docility and submission; but he is made a liar, and contempt is cast upon his authority and name by unbelief and rejection of the doctrine he has revealed.

Further. Deep anxiety should be felt, and much precautionary care and labor exercised, by every individual, in determining the important question, "What is truth?" in reference to its practical bearing on his own life and destiny; because the *cordial reception* of the great leading principles of divine revelation will render him meet for the kingdom of heaven, but the *discarding* of them will involve him in awful guilt, alienation from God, unholiness, and fit him for everlasting ruin. Divine truth is a type, a mirror, an image of heaven, and he who is born of the Spirit is cast into its mould and is spiritual in his affections, perceptions, desires, motives, hopes, and enjoyments. "*He that is spiritual judgeth all things.*" His is the path of the just that, like the rising light, shineth more and more unto the perfect day. But, on the other hand, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He navigates the perilous sea of life without compass, rudder, or ballast, and instead of finding a safe harbor, the treasures of his immortal mind are dashed on the rock of unbelief.

Opinions, it must appear evident to every reflecting mind, have a material influence on the heart and life, and of course in forming the character and deciding the destiny of the soul. Wrong opinions, in regard to fundamental points of religion, are the principal cause of that insensibility to eternal things which is so common among men, and so ruinous to their immortal interests. They have a direct and powerful tendency to shield the conscience against conviction, to exclude from the mind the awakening and renewing influence of divine truth, and lull the soul to security in sin, regardless of duty and fearless of danger. They operate as a slow poison, destroying the moral sensibility of the soul and diffusing through all its powers the coldness and torpor of spiritual death. It is because of the soul-destroying influence of fundamentally wrong opinions that Paul with such vehemence says, "Though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed." Peter says, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways." Is it not then a fact, that there are some great and leading truths which we cannot relinquish without forfeiting our own salvation, nor oppose without endangering the salvation of others?

Again. We offer one more reason that should induce us to be solicitous and cautious in forming our opinions. It is the most momentous that can be conceived by the mind of man. *We must most solemnly account for them to God.* We have already suggested that we are accountable to God for our faith. We bring it into view here, more fully, to be reflected upon as a motive that should make us cautious to what opinions we entertain. God has graciously given his word to guide benighted pilgrims through the moral wilderness of this world. It originated from the same boundless source of wisdom and benevolence which induced the Good Shepherd to come from heaven to earth, to offer his soul a sacrifice for human guilt, and to become the light of the world, and a commander and leader of his kingdom on earth. Through and by him it was given. Every page and every line is filled with love and wisdom. The warnings and threatenings, as well as the counsels and promises, are all the fruit of the same perfect benevolence. Truly a sacred deposit

in the hands of mortal men, the highest privilege they can enjoy, which they are under infinite obligations thankfully and sincerely to improve ! O what reverent regard and attention should they pay to it ! With what readiness and joyfulness yield to its dictates ! But O with what irreverent lightness do men generally treat it, and not unfrequently with most hardened contempt ! How solemn the account which all such as despise it, and unbelievably spurn it from being their friendly counsellor and guide, must render to God ! Of this the conclusion of the Bible solemnly forewarns us,—“ I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly.”

In regard to the *last particular*, the *manner* in which men should form their opinions, we have space only for a few suggestions.

They must not lean to their own understandings, for the light that is in fallen man is darkness. The world by wisdom never knew God. No one ever gained any true spiritual light only as he derived it from the word of God and the teachings of his Spirit. Read the former part of the first epistle to the Corinthians, and see the wisdom of men weighed in the balance of the sanctuary, and estimated to be nothing but foolishness; and the wisdom of God to be everything, inestimable in the *matter of salvation*. "The wisdom of this world is foolishness with God." The Lord knoweth the thoughts of the wise that they are vain. I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."

Again. In forming their opinions men should ever be watchful against the occasions and temptations continually occurring, tending to lead them to embrace false principles. Ever since man was led astray from the truth and the service of his Maker by the arch-deceiver, and his heart became depraved, and his understanding darkened, there have existed in every age and in every place, in the hearts of men and around them, a countless variety of things that wear a deceptive appearance, tending to make on them false impressions, to influence them to conceive and harbor notions most irrational and distant from truth, and thus to bewilder their path, and to cause them to walk in darkness, or “a vain show,” and the road to death. Against unnumbered inlets to wrong and destructive opinions to which men are daily exposed, they should sedulously guard. Cease, my son, says Solomon, to hear the instruction that causeth to err from the words of knowledge. But what is the instruction which causeth to err from the words of knowledge? We must try every thing honestly, or with a heart truly desirous of finding truth and the way of life by the *only unerring standard, the word of God*; and whatever abides not this trial, is that instruction which causes to err from the words of knowledge. We say, *honestly*, or with a heart truly desirous of finding truth and the way of life, or of knowing the will of God and doing it.

This leads us, in conclusion, to observe, *that the only authorized and successful way to gain right views in religion, is, the daily reading the Bible with pious meditation and humble prayer.* If this inspired volume contains the only spiritual light to man, the directory of his faith and practice, as we are assured, then how important appears the direction of Christ "Search the Scriptures, for they are they which testify of me." It is our duty and privilege to search them daily, because we need the daily application of the doctrines they inculcate, the duties they prescribe, and the nourishment to the soul which they administer. The soul of the Christian as much needs daily spiritual supports and refreshments from the communications of divine grace, and the hopes and promises of the gospel, as his body temporal food. And we need to accompany the daily study of the Scriptures with prayer for the influences of the Holy Spirit. For though the essential doctrines and duties of Christianity are revealed as plainly as infinite wisdom could make them and is needful, yet such is the carnality of our affections, and the consequent darkness and insensibility that pervade the powers of the soul, that without the renewing power, the sanctifying and teaching influences of the Spirit, we shall never have any spiritual knowledge or perceptions of the great principles of God's moral government and kingdom. "No man," says the apostle, can say that Jesus is the Lord but by the Holy Ghost." Hence we need to look up to God by daily, humble prayer, as we are not only dependent on him, as creatures, for every temporal blessing, but as entirely depraved, unworthy sinners, for the smallest spiritual grace, every degree of spiritual light and holiness; as Paul acknowledges in relation to himself;—"By the grace of God I am what I am."

Finally. Be fully assured, no one belonging to the wandering race of Adam can have any true interest in forming a wrong opinion in relation to *religion*. There is no person but must be infinitely interested in forming a *right opinion* about this all important subject. *For opinions will influence and govern the heart and conduct in time and eternity.* Let us then entreat every person who may cast his eye on what is here feebly written, as he would regard his own as well as others good, to seek for *truth* at the word of God on his knees, or with a humble, supplicating spirit; and he may be assured, that in so doing, he will come to the possession of those opinions which will have a happy influence in forming that character which will be acceptable to God, and will make him meet for the realms of everlasting day, where the blissful inhabitants see as they are seen, and know as they are known.

THE MISSION OF KOSSUTH.

The visit of Kossuth to this country, is the great topic of newspaper comment at the present time. It is well known to our readers that LOUIS KOSSUTH,

\* There is really no such thing as new truth—all truth being old.



elected Governor of Hungary, was defeated in his efforts to give liberal institutions to his constituency, by the combined armies of Austria and Russia. That betrayed by the perfidy of one of his own generals, Kossuth had retired to the empire of Turkey, from whence by one of our national vessels, the *Mississippi*, despatched for that purpose by an act of Congress, to proceed to Gibraltar, from thence he visited England, and that on Friday the 5th inst. he arrived in this country.

There is no question but Kossuth is one of the most remarkable men of this age; and as an orator he is equalled by few, in ability to sway the popular mind. It is therefore a question of some importance to learn his purposes among us, and the probability of his success. He is evidently impressed with the idea that Europe is verging on a crisis of no small moment, and his plans all have respect to that emergency. In an address to the people of Manchester, Eng., he said:

The very source of these demonstrations is the instinctive feeling of the people—(hear, hear)—the destiny of mankind has come to the turning point of centuries; it is the cry of alarm upon the ostensible approach of universal danger; it is the manifestation of the instinct of self-preservation, roused by the instinctive knowledge of the fact, that the decisive struggle, the destiny of Europe, was near, and that no people, no country, can remain unaffected by the issue of this great struggle of principles. (Applause.) The despotic governments of Europe feel their approaching death, and therefore they will come to the death-struggle. (Hear.) And I hope this struggle is unavoidable, and because it is called forth by them, it will be the last in mankind's history. That is the state of the case, as I conceive it, gentlemen. Or else, how could even the most skilful sophist explain the fact of the universality of these demonstrations, not restricted to where I am present—not restricted to any climate—not restricted to the peculiar character of a people—not restricted to a state organization; but spreading through the world like the pulsation of one heart—like the spark of heaven's lightning. (Cheers.) \* \* \* \* \* How can I say that this struggle is so near? Why, ladies and gentlemen, I state it because it is. (Loud cheers.) Every man knows it; every man feels, every man sees it. A philosopher was once questioned, how he could prove the existence of God. "Why," he replied, "by opening my eyes. God is seen everywhere; in the growth of the grass, and in the movement of the stars; in the warbling of the lark, and in the thunders of heaven." (Loud cheers.) Even so I prove that the decisive struggle in mankind's destiny draws near. I appeal to the sight of your eyes; I appeal to the pulsations of your hearts, and to the judgments of your minds. You know, you see, you feel that the judgment is drawing near. (Loud cheers.) How blind are those men who have the affectation to assert, that it is only certain men who push to revolution the continent of Europe, which, but for their revolutionary plots, would be quiet and contented? (Laughter.) Contented! (Renewed laughter.) With what! (Loud and long shouts of laughter.) With oppression and servitude? France contented, with its Constitution subverted? Germany contented—with being but a fold of sheep, pent up to be shorn by some thirty petty tyrants? (Loud cheers and laughter.) Switzerland contented, with the threatening ambition of encroaching despots? Italy contented, with the King of Naples? or with the priestly government of Rome—the worst of human inventions? (Cheers.) Austria, Rome, Prussia, Dalmatia, contented, with having been driven to butchery, and after having been deceived, plundered, oppressed, and laughed at as fools? Poland contented with being murdered? (Cries of indignation.) Hungary, my poor Hungary, contented with being more than murdered—buried alive—(loud cheers)—for it is alive. What I feel is but a weak pulsation of that feeling which pervades the breasts of the people of my country. (Cheers.) Russia contented with slavery! (Hear.) Vienna contented! Lombardy, Pesth, Milan, Venice, Russia, contented! Contented with having been ignominiously branded, burned, plundered, sacked, and its population butchered, and half of the European continent contented with the scaffold, with the hangman, with the prison, with having no political rights at all, but having to pay innumerable millions for the highly beneficial purpose of being kept in serfdom! (Cheers.) That is the condition of the continent of Europe—(hear, hear)—and is it not ridiculous and absurd in men to pray about individuals disturbing the peace and tranquillity of Europe? (Hear.)

In speech at New York, he used the following language:

The events of Europe are pointed out by the finger of God. The words "mene, mene, tekel, upharsin," are written so plainly on the wall that we know not the hour when the trumpet of the resurrection of the enslaved shall sound.

The due of Kossuth evidently is, that England and America shall be prepared to take some active part in the expected struggle. Says the *Boston Journal*:

The eloquence of Kossuth is effective, and in all his addresses he is evidently inspired by the holy feeling of riotism. His elegant language, his noble sentiments, and powerful appeals to the feelings, qualify him especially to excite the sympathy and elicit the veneration of his hearers. Hence his appeals for assistance are made to the masses. His aim in France, in England has been to create—to build up by his sense, by his soul-stirring addresses—a public opinion, which shall give a decided tone to the action of the governments. And from all which we can gather from the character of the man, from his actions, from his speech, from his speeches, and since he has reached our own shores, he has not merely to enlist the sympathies of our people, but through them obtain physi-

cal aid, and procure the co-operation of our government in his great designs to achieve independence for his native land.

And the addresses of welcome with which he has been greeted in New York, seem calculated to encourage these expectations on his part. He has been promised not only sympathy, but assistance. He has been told that two hundred thousand bayonets—wielded by Americans—were at his disposal! He has been taught to believe that the people of this country are ready to rise, *en masse*, hurl the proud Czar from his high seat, and establish a new government—a government of the people—over the whole Germanic Empire. In his eloquent speech replying to the address of the Mayor of New York at Castle Garden, which appeared in full in our columns yesterday, and is worthy of an attentive perusal, the Hungarian patriot, coming among us as "the harbinger of the public spirit of the people of England," does not seek to conceal the object of his visit to this country. He emphatically, clearly, and with his characteristic frankness and candor, avows his wishes and his expectations. He says, addressing through the Mayor of New York, the people of the United States:

"Your generous act of my liberation has raised the conviction throughout the world, that this is but the manifestation of your resolution to throw your weight into the balance where the fate of the European continent is to be weighed. You have raised the conviction throughout the world, that by my liberation you were willing to say, 'Yea, oppressed nations of old Europe's Continent be of good cheer; the young giant of America stretches his powerful arm over the waves, ready to give a brother's hand to your future.'"

Again he says:—"Your generous act of my liberation is taken by the world for the revelation of the fact that the United States are resolved not to allow the despots of the world to trample upon oppressed humanity. \* \* \* It is hence that even those nations which most desire my presence in Europe now, have unanimously told me, 'hasten on, hasten on to the great, free, rich and powerful people of the United States, and bring over its brotherly aid to the cause of your country—so intimately connected with European liberty.'"

There is no misunderstanding this language of the distinguished Magyar. His aim in crossing the Atlantic is clearly unfolded. And with regard to his course of proceeding, while he remains with us and partakes of our hospitality, he is equally clear and decided. He says:

"It is not a party, but to the united people of the United States that I confidently will address my humble requests for aid and protection to oppressed humanity. I will conscientiously respect your laws, but within the limits of your laws I will use every honest exertion to gain your operative sympathy and your financial, material, and political aid for my country's freedom and independence, and entreat the realization of those hopes which your generosity has raised in me and my people's breasts, and also in the breasts of Europe's oppressed nations."

The "mission" of the great Hungarian statesman is thus openly proclaimed, when he first sets his foot upon our shores. But let him not be deceived by the civic demonstrations in New York, in regard to the real intentions of our government and our people—for in an enlightened and free nation, the people and the government are one and indivisible—let him not suppose that this Republic is about to clothe herself with armor, and madly rush into a conflict with other nations, with whom our relations have ever been of the most amicable character—with the view of giving freedom to Hungary, and humbling the pride of Russia.

The President of the United States, in his Message, is supposed to have alluded to this when he remarks:

That the interest we feel in the spread of liberal principles "forbids that we should be indifferent to a case in which the strong arm of a foreign power is invoked to stifle public sentiment and repress the spirit of freedom in any country."

On this the *N. Y. Spectator* thus comments:

The President will of course be understood as alluding to the case of Hungary, and the whole sentence derives peculiar interest and importance from the special circumstances which are now flowing from that revolution. The appearance of Kossuth upon the stage of action, and the knowledge which the President had of the doctrine he avows, naturally cause much importance to be attached, not to the sentiments only but to the very phraseology of such a document as the President's Message. Taking the sentence with what precedes it, the President's meaning, we apprehend, is that while this country will not interfere by force with the political affairs of other lands, she will be so far consistent with herself as to throw the moral weight of her opinions and policy in the scale with a people struggling for freedom, and protest against foreign nations combining to crush the oppressed.

As Kossuth has more opportunity to give utterance to his plans, we shall learn more clearly what his expectations are; but if he supposes that our government will give more than its sympathy, and exert its moral power in favor of European freedom, we fear he will be disappointed.

To CORRESPONDENTS.—"Enquirer"—You give no evidence to show that Christians of the present day are the Babylon of the Apocalypse, without which such a supposition amounts to nothing. Neither do you advance any arguments to prove that the seven headed ten horned beast of Rev. is the papacy, and not the Roman empire as we believe, or that the two horned beast is something different from the Eastern empire. Without any reasons in their support, prophecies never become demonstrations.

C. MARSTON—We do not see the relevancy of your questions to the texts referred to. Those you quote standing alone, would not prove two resurrections, one thousand years apart; neither do they disprove it. Because "many who sleep in the dust of the earth will awake," and all shall hear his voice and come forth, it does not follow that both classes will awake and come forth at the same time. Therefore those Scriptures do not contradict those passages which accord to the righteous a priority in the time of their resurrection. Because the plagues appointed to the wicked, written in the Apocalypse, will be the portion of such, it does not follow that the specific ones called "the seven last," are the ones referred to in the other case.

And because the kingdom of heaven in its formative process is likened to a grain of seed sown in the earth, it does not follow that after its establishment and it becomes as it were the full grown corn in the ear, that it will then be subject to mutation and change.

G. SCHLAGER.—The No. 666 cannot refer to the number of the popes; for not half of that number have ever existed. It is literally a number equivalent to the name of the beast—Romith or Latinos, its Hebrew and Greek names containeth the letters, which, used as numerals in those languages, are equivalent to 666,—proving that the beast is the western or Latin kingdom.

#### NEW VERSION.

(Concluded from our last.)

The inaccuracies of the commonly received English version, have given rise and plausibility, in many instances, to infidel objections.

This version makes God command the Israelites to borrow what they never intended to restore. SHAAL, the Hebrew verb, is rendered to borrow in every instance where reference is made to this transaction.—Exo. 3:22; 11:2; 12:35. THOMAS HARTWELL HORNE, an Episcopal divine, in his Introduction to the critical study and knowledge of the Holy Scriptures, vol. 1, p. 409, affirms that the proper meaning of the Hebrew term is to ask or demand, and that all the ancient versions, and every modern translation, except our own, has so rendered it. The same word occurs in Psa. 2:8, and reads, "Ask of me."

A similar discrepancy occurs in the history of PHARAOH as recorded in Exo. 4:21; 9:12; 15:16. The same author declares that the proper translation of the first passage is as follows:—"I will permit his heart to be so hardened that he will not let the people go." And of Exo. 9:12, "Yet the LORD suffered the heart of PHARAOH to be so hardened that he hearkened not to them." Concerning Exo. 9:15, 16, he states that the Hebrew verbs are in the past tense, and not in the future, as the English version has rendered them—making God say that PHARAOH should die of the pestilence, which was never verified. HORNE translates the passage thus:—"For if now I had stretched out my hand, and had smitten thee and thy people with the pestilence, thou shouldst have been cut off from the earth. But truly on this very account I caused thee to subsist, that I might cause thee to see my power; and that my name might be declared throughout this land." This rendering is also supported by AINSWORTH, HAUBIGANT, DATHE, SCHOTT, WINZER, BOOTHROYD, and ADAM CLARK. See HORNE's, vol. 1, p. 409.

The rendering of the Hebrew word *vau* by the copulative conjunction *and*, in Lev. 27:28; Judg. 11:30, instead of the disjunctive *or*, has made the Bible appear as favoring human sacrifices.—Ibid, vol. 1, p. 411.

In 2 Sam. 12:31, the Hebrew prefix *beth* is translated *under* instead of *to*—making DAVID the author of the most unparalleled cruelty. He put the Ammonites under saws and harrows of iron, according to the English version. The original simply says that he put them to saws and to harrows of iron. The idea of labor is designed to be conveyed—not torture. To put a man to the plow, to the anvil, to the factory, implies labor—not torture. The same injustice is done in 1 Chr. 20:3, where DAVID is said to have cut them with saws. Seven of the manuscripts collated by Dr. KENNICOTT, in 1776, use the verb *vay-aseem*—put them to saws, &c. With reference to those passages which are said to be offensive to modesty, we are told by Mr. HORNE that this is owing to mistranslation.—Intro. vol. 1, p. 413. Those passages which contain imprecations inconsistent with humanity and the benign spirit of the Christian religion, are pronounced by the same writer entirely unauthorized by the original.—Ibid, vol. 1, p. 413.

Another evidence of the necessity of a revised version of the English Scriptures, may be adduced from the multitude of new translations which constantly make their appearance. These are issued by individuals at their own responsibility, and constantly sustain a kind of religious speculation. Almost every denomination engage in the enterprise, and claim no small degree of honor for enlightening the people. If the commonly received version is regarded as a faithful

transcript of the original, why should pious and learned men constantly send forth "improved translations," and thus deceive the multitude?

What denomination can consistently denur against a revised version of the English Scriptures? Can Episcopalians with consistency object? Dr. ROBERT LOWTH, in 1778, gave an improved version of the prophecy of Isaiah. MICHAEL DODSON, a learned lawyer, who died in 1799, put out a new translation of the same book. Dr. BENJAMIN BLAYNEY, who died in 1801, furnished a new translation of all the minor prophets. RICHARD STOCK translated the book of Job. GILBERT WAKEFIELD translated the whole of the New Testament. He was born in 1756. Dr. WILLIAM NEWCOMB, Archbishop of Armagh, who was born in 1726, gave an improved version of Ezekiel, and the minor prophets. A few years since, Rev. Mr. MEUNCHER, once a professor in Gambier College, Ohio, issued a prospectus of an improved version of the book of Psalms. Has the world condemned the efforts of these Episcopalians?

Can the Presbyterians complain? Dr. DODDRIDGE, in 1747, published a new version and paraphrase of the New Testament. In a short time afterwards, he prepared "A Proper and New Translation of the Minor Prophets." In 1788, Dr. GEORGE CAMPBELL, President of Marischal College, Aberdeen, published a "New Translation of the Four Gospels." In 1795, Dr. MCKNIGHT issued a new translation of the Apostolical Epistles. In our own country, Dr. MOSES STUART, and ALBERT BARNES, and Dr. ALXANDER, have published improved translations of various portions of the Sacred Scriptures.

Can Methodists consistently complain? In 1754, Mr. JOHN WESLEY published an improved translation of the New Testament, in the preface of which he says, "I have never, knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where first, the sense was made better, clearer, stronger, or more consistent with the context: secondly, where the sense being equally good, the phrase was better or nearer like the original." All these efforts are superfluous, if the commonly received version is correct. Every new translation of the Scriptures into the English language is a tacit admission of the imperfection of the commonly received version.

#### The Sheep's Clothing thrown off.

We have often been told that Roman Catholicism is another thing in these days than it was centuries ago, and that it is more mild, tolerant, and amiable in its bearings, and has put away the ferocity of the lion for the gentleness of the lamb. Look at the proof of it! *The Shepherd of the Valley*, a Romish paper published at St. Louis, speaks thus:

"We are not, for our own part, the advocates of religious toleration;—the Catholic is forbidden to look upon religious error as a matter of indifference, and obliged to consider toleration of error, in the sense in which Protestants use the word, as unjustifiable, except in cases of necessity."

In this country at present, the Catholics are obliged to tolerate Protestantism, because they have not the power to imprison and burn heretics; but had they that power, they would unscrupulously use it. They must do so, if they carry out their acknowledged principles. "Liberty of conscience, in the sense in which Protestants use the words,—is not admitted by the Catholic church; to say that a man is a Catholic is to say that he rejects it; and the sooner our Protestant friends understand this, the better." Reading and thinking Protestants have long understood it, and will be very grateful to these Romish priests and editors for their full admission of the fact, that "Liberty of conscience" is unknown to Romanism. It has been charged upon them again and again, and they have denied it, and accused us of base slander in uttering the charge; they will deny it again, if occasion arise, for according to their published creed, it is no sin against God to lie for the benefit of the church; but whoever is deceived by them is not wise. We are thankful that they are beginning to throw off the mask they have so long worn, and under cover of which they have gathered thousands of dollars from Protestants to build their churches and nunneries—and thousands of Protestant youth into their schools to receive instruction, causing them to err from the words of knowledge. Pray for them, labor to enlighten them, show them the kindness due them as children of the Most High; but God forbid that they be trusted in aught they do or say, until they renounce principles now avowed, and at least consent to the right of every man to act in matters pertaining to God agreeable to the dictates of his own conscience, nor until they do heartily renounce them so as to leave no doubt that they have become new creatures in CHRIST JESUS.

Congregationalist.

THE TRIAL.—Nothing has yet come to our knowledge respecting the time when the trial will take place. This appears to be among the "hidden" things of the prosecutors, which we are as yet unable to fathom.

OPENING OF A NEW CHAPEL IN NEW YORK.—Providence permitting, Elder J. V. Himes will preach at the opening of the new Advent chapel on Seventh Avenue, near Eleventh-street, New York city.



## CORRESPONDENCE.



## FAITH, HOPE, AND CHARITY.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13:13.

## FAITH.

Majestic star! the first of night,  
Dispelling darkness in its flight,  
It penetrates the gloom;  
It shows us glory far from sight,  
And guides our wary feet aright,  
To bliss beyond the tomb.

Faith, as a cable, stays our bark,  
As through the night, so drear and dark,  
We plough the raging main;  
Faith prompts her sons to mighty deeds,  
As on to victory she leads,  
Till they their glory gain.

## HOPE.

There is a hope, whose beauteous tread  
Illumes the regions of the dead,  
And bids the sleepers rise;  
With joys transporting and serene,  
To view the most exultant scene—  
The promised earth and skies.

Thou art a buoy, and anchor, too,  
While we the guiding star pursue,  
A pledge of endless life;  
From thee all shame shall fly apace,  
And thou thy righteous sons shall place  
Beyond the bounds of strife.

## CHARITY.

O Charity! thou queen of light,  
Thou perfect source of pure delight,  
Thou solace of the soul;  
When Faith and Hope their course have run,  
Thy glory shall eclipse the sun,  
While endless ages roll.

Thou art the bond of union strong,  
By thee Faith purifies her throng,  
Thy sons now reign above;  
O! consolation's ceaseless fount!  
Than thee, no grace can higher mount,  
For God himself is love.

J. W. DANIELS.

Morrisville (Pa.), Dec. 28th, 1851.

## LETTER FROM AN UNKNOWN FRIEND.

BRO. HIMES:—Though a stranger to you, having never seen your face, yet in reading your excellent paper I feel somewhat acquainted with you. I write to you because I desire to cast a mite into the treasury of the Lord. I therefore send you the enclosed, to help you in your arduous work of proclaiming the truth of God's word, as did the apostles, that Christ's second coming is near, and the hour of his judgment at hand. I knew not that there was such a paper published till within a few months past. A neighbor of mine takes the "Herald," and after reading it hands it to me. I think it is the best religious paper I have ever seen,—it is a feast to my soul. Its spirit is kindred with my own feelings, and I find nothing in it but the pure doctrines of the Bible. When any one brings the speedy coming of Christ before my mind, it touches a chord in my heart, which vibrates at once.

A few years since I was led to study the Scriptures on this subject, that I might draw from them the truth, and not lean on what others said. To this end I earnestly prayed night and day, that God would enlighten the eyes of my understanding, that I might comprehend his holy word aright; for some would explain one way, and some another. Most of the clergy put the second advent a thousand years distant, and then censure Mr. Miller for setting the time. They preached a temporal millennium, a time of peace in all the world, when all the inhabitants would be converted, and there would hardly be a death till the thousand years expired; a theory that Christ and his apostles never taught. It was a doctrine, however, that I loved, and it was hard for me to give it up. But in searching the Scriptures, I could find nothing satisfactory to my own mind in support of it,—but exactly the reverse. Let the Scriptures speak, and they sweep this theory all away. I was therefore led to believe it to be a great error, originated by the Adversary of souls to deceive. As I understand the Bible, and from viewing the signs of the times, I fully believe that the time when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not his gospel, is near, even at the door; and I think every ambassador of Christ ought to preach it. But I hope the "Advent Herald" will not cease to proclaim it till it reaches every quarter of the globe; for this gospel of the kingdom must first be preached in all the world for a witness to all nations, and then shall the end come.

Dear Sir, you are laboring in a great and glorious cause, and you must expect to meet with opposition. I hear that you are persecuted by some who have gone out from you, and who have circulated slanderous reports against you in order to destroy your influence and hinder your work. As the prince of the kingdom of Persia withstood the angel that was sent to Daniel one-and-twenty days, till Gabriel came to his help, so will that prince of darkness stand up to oppose you, to destroy all good, to ruin souls, and to stop the progress of this gospel. Fear him not, for the Lord will send help in due time. His angels are as a wall of fire round about you, who will preserve all those who fear and trust him. Then be steadfast,

my brother, be unmoveable. If you are called to pass through many trials, be assured that the Lord will deliver you; and may you come out as gold seven times tried. The Saviour has commanded his servants to preach his gospel, and says "Lo, I am with you to the end of the world." He also says, that those who live godly in Christ Jesus shall suffer persecution; but they that endure unto the end, the same shall be saved. Full indeed is the word of God with such-like precious promises, and the truth shall stand; for as he who holds the winds in his fist, and at his word the waters fled, the sea divided to let his people pass, when the enemy came upon them, so will he cause error to divide and flee before the truth.

I often think of the division that will be made by the Judge, when he shall separate the wicked from the righteous. It will be a joyful day to the saints, but where will the ungodly and the sinner appear? When I think of their awful fate, a gloom comes over my soul, and I feel to hang my harp upon the willows, and mourn over their lost condition. I pray God to open their eyes before it is too late, that they may prepare for the coming day. When I turn to a brighter scene, and meditate on the glories that will be revealed to the righteous,—for this mortal to put on immortality,—to see God in his glory,—to meet the Lord in the air,—to receive a crown of life,—to worship him in the beauty of holiness,—to stand on the new earth, and reign with Christ a thousand years,—to walk the golden streets of the new Jerusalem,—to see the city of God, and walk in the light thereof, and to bow and worship before the throne, free from all the incumbrance of this mortal body,—my heart leaps for joy. There our sisters will not keep silence because the brethren are present; for Christ has said that there is neither Jew nor Greek, bond nor free, male nor female, but all are one in him. There we shall meet all our Christian friends who have long slept in the dust, and unite with them and all the redeemed of the Lord, in one general song of praise to him that sitteth on the throne, and to the Lamb, forever and ever.

In view of these things, what manner of persons ought Christians to be? Should we not live as strangers and pilgrims on the earth, and make it manifest by our lives and conversation that here we have no continuing city, nor abiding place? We should strive to obey the commands of God, and so cast a holy influence on all around, that others may take knowledge of us that we have been with Jesus. When I draw from the fountain of living water, my soul is filled with joy unspeakable and full of glory. It is then that I desire to depart and be at rest with my Saviour.

This from a sister in Christ, waiting patiently for the coming of our Lord.  
Roxbury (Ct.), Dec. 3d, 1851.

[We shall be glad to hear from our friend again.]

## THE TESTIMONY OF GOD.

"I will not forget thy word."

So wrote the inspired bard and king of Israel. The guilt and misery of the wicked, in their present and future conditions, are to be found in the fact, that God has spoken, and they have forgotten his word. The wicked have ears, but they will not hear; they have eyes, but they will not see; they have memory, but they will forget God's word.

When Lot spoke to his sons-in-law, he said, "Up, get you out of this place, for the Lord will destroy this city." But they would not hearken, and of course were burned up in the shower of fire.

Before the plague of the hail in Egypt, God gave warning, that man and beast might obtain shelter and escape. Those who obeyed were saved; but those who would not hearken were destroyed.

God spoke to Moses in the wilderness, and said: "How long will this people provoke me? how long will it be ere they believe me? I will smite them with the pestilence, and disinherit them." So their carcasses fell in the wilderness. The provocations of the children of Israel were so many and aggravated, that the Lord said, "I will hide my face from them, for they are a very froward generation, children in whom is no faith: so I swear in my wrath, They shall not enter into my rest." "They believed not in God, and trusted not in his salvation." Their children who were born in the wilderness, however, and those who were under twenty years of age at the time of the exodus, according to the word of Jehovah, entered the promised land. But they also soon forgot the word of the Lord,—as a nation, they ceased to believe the testimony of God. So the Lord sold them into the hands of the king of Mesopotamia eight years, and soon after they served the king of Moab for eighteen years. The land then had rest for fifty years. But the children of Israel again did evil in the sight of the Lord: they forgot his word, rejected his testimony, and God sold them successively into the hands of the Canaanites, Midianites, Philistines, and Ammonites. In the days of their kings they rebelled against the Lord, and rejected his testimony by the holy prophets. Again they were subjected by the Assyrians and Babylonians, who destroyed their magnificent temple. The temple was re-built, but again, with the holy city, it was burned by the Romans, and the inhabitants destroyed and scattered among the nations. All these calamities and judgments have come upon that sinful nation, because they rejected the testimony of God—they forgot his word. But a far greater calamity still awaits the unbelieving Jew; and not only the Jew, but all the unbelieving and wicked of the earth. "There shall be a time of trouble, such as never was since there was a nation, even to that same time."

That awful day is near, even at the doors. The faces of the wicked will be as flames; the earth, the air, the water, will all be dissolved in flames of liquid fire. The wicked will all be burned, and the whole frame-work of the world will be broken down in this final catastrophe. God has spoken, O sinner! hear and live forever.—"The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

N. BROWN.

## LETTER FROM Wm. M. INGHAM.

BRO. HIMES:—I am yet striving for the kingdom, believing still that it is nigh at hand, and trying, with what ability the Lord has given me, to sound the alarm to a slumbering church and a dying world, that the day of judgment is just at hand, giving them the evidence, from the fulfillment of prophecy, that we are close to the end. Soon, very soon, the Son of man will appear in all his glory, and then we shall all be called to give an account to Him for ourselves. While we show the world from the word of the Lord that his coming is near, we also tell them to repent and believe, and obey the gospel; showing them, from the word of the Lord, that all that truly repent and believe the gospel, and have the faith and hope it teaches, will show them by their fruits. The right kind of faith works by love, and purifies the heart, and overcomes the world; and those that have the hope that Jesus speaks of, purify themselves, even as He is pure. This is the true test whereby we may all try ourselves, and see whether we are in the faith or not. Paul tells us to examine ourselves, and to see whether we are in the faith. (2 Cor. 13:5.) I hope we shall do it in the fear of the Lord.

I will now give a short account of my travels and labors for a few weeks past. I left Nova Scotia the 29th of Sept. for St. John, N. B., arrived there the 30th, and stopped there till the 3d of Oct. I then went up the St. John River, and stopped at Long Island, to attend a district meeting of the Free Christian Baptists. I had the privilege of speaking to them once from Heb. 9:28. There were few ministers present. Some spoke in favor of what I said, but others said but little about it. One minister objected to what he supposed I believed and said. What he opposed was the kingdom yet future. He talked as if the kingdom was established at the first advent, or near that time.

Oct. 8th I went to Fredricton. I have spent the last eight weeks here and in different neighborhoods, fifteen miles up the country. I held meetings in six different places, some in meeting-houses, school-houses, and Orange Lodge halls. There were quite good congregations, considering the places, who gave good attention with but very few exceptions. In some places there was quite an interest to hear on the subject of the second advent. I can but hope that some good has been done, some prejudice removed, some light thrown on the word of the Lord, and some seed sown in good ground, that will yield fruit to the glory of God.

I have had some ministers to hear, who spoke in favor of the doctrine. One, who formerly belonged to the Christians, I think, has embraced the doctrine, as far as he understands it. He wishes the "Herald" sent to him. I speak to the people from six to seven times a week; I have called to see over one hundred different families since I came to this Province. I do not know how long I shall stay; there appears to be quite an anxiety among some here for me to stay longer, but I shall try to seek for duty and do it.

Brethren and sisters, be faithful to the Lord. Pray for me that my faith fail not. I commend you all to the Lord and to the word of His grace. Yours in love, hoping for speedy redemption.

Fredricton (N. B.), Dec. 2d, 1851.

## Extracts from Letters.

Sister L. M. RICHMOND writes from Lebanon (N. Y.), Dec. 4th, 1851:

DEAR BROTHER:—As the consolations of the Holy Spirit are freely and alike extended to all those who in patience and well-doing seek for honor, glory, and immortality, I avail myself of a few leisure moments to write a few words of comfort to God's chosen and tried ones. But what can I say, my dear friends, that you do not already know? Surely God is no respecter of persons, but in every country and city, those who fear God and work righteousness are accepted by him. Be diligent, then, to make your calling and election sure, and give no occasion to the adversary to speak reproachfully. I know you will say amen to these admonitions, because they are scriptural requirements. But how are we to attain to a life of holiness? for even the beloved apostle Paul groaned beneath the infirmities of the flesh. Were I to express my humble opinion on this subject, I should say that we must constantly feel our own weakness, and not for a single moment indulge the thought that we can do anything of ourselves. Let us then go in child-like simplicity and humble faith to the throne of grace, seeking guidance and direction from on high, believing, in all the confidence of well-trained children, that God will withhold no good thing from those that walk uprightly. Though enemies appear, temptations assail, and affliction be our portion here, yet we shall reap in due time if we faint not. Remembering you all in my daily prayers, and desiring the same in return, I remain your sister in Christ.

Sister S. CAMPBELL writes from Lottsville, Nov. 24th, 1851:

BRO. HIMES:—We send you an offering, to put to just such use as you may think best for the cause. You know in what place it is most needed. We think that you have given yourself wholly to God, and have full confidence in your ability and integrity. When we see one whom the devil hates more than others, he is the one at whom he aims his most poisoned arrows,—and what is more poisonous than slander? Hell does not hold a meaner devil than such a man. One author (I forget his name) has said that the noble devils would not undertake so mean a business. But you will come forth as gold seven times tried. If God is for us, who shall be against us and prosper? David says, "He shall send from heaven and save me from the reproach of him that would swallow me up." I feel that "troubled times" are not far distant. I would not wish to say the time is not yet, but I feel that there are trying times for us to see before the end, so fearful

that God's children will cry in the greatest earnestness for him to come, that they may rest in security.

BRO. LEVI DUDLEY writes from Perry's Mills (N. Y.), Dec. 8th, 1851:

DEAR BRO. HIMES:—I returned from the East the last day of November, and had the privilege of meeting with the converts in Odelltown, where we had a blessed meeting. The friends have established prayer meetings in the neighborhood on Sunday and Wednesday evenings, and seem to be strong in the Lord, and willing to take up their cross and follow the Lord. When I arrived in my own town, I found that the Lord had been reviving his work there in a glorious manner. Old professors have been revived, backsliders have been reclaimed, and sinners converted, under the labors of the True Wesleyans. The Adventists have taken an active part with them, and all classes of professors joined in the work. The Lord has blessed their labors in a wonderful manner. I have to confess that I have been too circumscribed in my views, charity, and labors. I thank God that I have been enlightened of late. O, may God give us new courage to take hold of his work afresh, and be more in earnest for the salvation of souls.

BRO. JOHN NOCAKE writes from Kingston (R. I.), Dec. 6th, 1851:

DEAR BRO. HIMES:—I see that wicked men and seducers are waxing worse and worse, and striving to deceive all that they can. But it will be well not to fret because of evil doers, for they will soon be cut off. I am glad that God has set bounds which they cannot pass. May the time speedily come when the inheritance shall be given to the saints.

## Obituary.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Patchogue, Nov. 4th, 1851, Bro. WILLIAM C. SMITH, aged 41 years. He embraced the Advent doctrine with his whole heart in 1842, and adhered to it, through evil as well as good report, to the day of his death. His house was ever open for Advent meetings, and he was ever ready to do his part. He often spoke of his bodily infirmities, but he rejoiced in the hope of a new body at the first resurrection, no more to be subject to sickness and death. He has been a great sufferer during the last year, and for the last three months especially so; but he bore it without a murmur. He wanted his wife to let him go home. He has left a widow and six children to mourn his loss; but they mourn not as those who have no hope. His funeral was attended by a large congregation, and a discourse preached by Mr. Hunt, at the request of the widow, from Jer. 25:26.

JOSHUA SMITH.

## THE LEADERS OF EUROPE.

European affairs have a peculiar interest for us at present. The old world is fast approaching that state of things, which clap-trap politicians call a "crisis." Once again Democracy is stirring under the nightmares which oppress it, and preparing for a leap from the phantoms. "'52" will be a continuation of "'48"; and every one—from the merchant, who is interested only in the markets, and considers immediately, when he hears of French revolution, not what reforms may be the result of it, but what will be the probable condition of the Bourse—to the solitary student, who grows pale with hope as he reads that liberty has triumphed, and God has crushed Lucifer again; every one who has eyes to see, is intent on the progress of the drama.

Silently and steadily the rival forces are preparing for the grapple. In France, amid the insensate clamor of parties—in Germany, through the mists of philosophic trifles—in Italy, under the very shadow of the scaffold—in London, like miners creeping beneath a fortress,—everywhere the fierce world-progresses.

Bitter lessons have been taught, bitter truths have been learned, and we fear that the flag which will wave in Europe over the democracies one year hence, will gleam with a redder hue than that which armistice resisted at the Hotel de Ville.

That the great fight will be fought—that "world-battle" is as inevitable as to-morrow, is no eadem of dyspepsia, or threat of a lunatic; it is evident to any one who will take the trouble to open his eyes and look around him. Nay, the proclamation programme of the struggle have been printed London, and signed with the sign of Giuseppe Mazzini.

The Democracy is putting on its armor for another contest, is no longer a secret cowed to the councils of the exiles—for it is boldly own before the nations, "plain for all folk to see." We read in the letters of Rollin—in the fire-words of Kossuth—in the bold speculations of Blanc—in the steady organization of Flocon, and in the active propagandism of Mazzini. We feel the preface of the time upon our hearts, and they are pressed by the weight of prophecy.

There are two fearful alternatives before Europe, equally dark, equally terrible to the man—anarchy or despotism. There may be other issue, the most glorious but least likely to be realized—enlightened liberty.

If the anarchists prevail, we expect to see the guillotine raised on the ruins of government—the millions tossed from theory to the, and bleeding for each, and a Marat or a Përe the personification of society.

If the despots triumph—if baby-faced Austrian strike hands with Nicholas—the wreck of Repub-



licanism, there is little before the European world beside the revival of the dark ages, the era of the Inquisition, the dagger and the whip.

But if the Ruler of the universe, in his merciful dispensation, should vouchsafe the last, then indeed the millennium of dreamers will have come, and hymns of joy will be chanted in every land, "from the palm-tree to the pine."

It may be well to glance at the men whom we regard as the personifications of the three principles. To-day we will confine ourselves to a notice of those who are the hope of enlightened liberty, and at some future time we will sketch the anarchical and despotic parties of Europe.

First in position, in power, in genius, stands Mazzini—the great acknowledged leader of democracy, the prophet and the guide of Italy. Personally, he is without stain, and politically, without a rival in the ranks of the party which he governs. His past is a guarantee for his future. We know that his moderation is as marked as his genius. He is as brave as he is brilliant, and wise as brave. He has suffered, and therefore has pity for the people. He has endured defeat, and he knows how to triumph without vengeance. A man of ideas rather than of passions, whose faith in liberty is chastened by the very sublimity of conscience, whose greatness would be as eminent in martyrdom as in victory, on the car of the executioner as on the chair of the tribune—he holds, perhaps, the fate of Europe in his hands.

Mazzini has been a conspirator for Italy since he was a boy, and now he is almost an old man. Through fourteen years of bitter exile—living by his pen in London—he labored for Italian liberty. He hoped against hope, and fought not only against tyranny, but against despair. "48" saw him seated in Rome, a triumvir, an officer of a Republic, a living evidence of the restoration of liberty and glory. And then he fell. Why? the cause is evident. He labored for Italy, not for man; he endeavored to crush Austria, not the principle she represented. He forgot—and we may learn a moral from the fact—that if our neighbors are slaves, we may sooner or later share their sorrows.

But the lesson which he has learned has been beneficial. He no longer attempts to make liberty selfish or sectional; he knows that to free Italy is to free Europe, and that the converse of the proposition is equally true. He stands alone no more, but groups around him the men of every nation who had the same aspirations and ideas; all people are represented in his councils; he has a heart and hand for each of them, and so he stands to-day the great head of the democracy of the old world.

Kossuth next. We rank him next in influence and genius, though not in political foresight. The Hungarian is brave and honest—a Republican in the true sense of the word—the wisdom of some of our contemporaries to the contrary notwithstanding—and sincerely anxious to benefit his country and "the rest of mankind." But he is not a leader by nature; the mark of the great race—like the imprint of God's own hand, is not on his brow, and if we are not mistaken, there is something very like a simper of complacent vanity on his lip. He loves praise, is eager to hear the clapping of greasy hands and the muttered whisper, "There he is!" and not of such materials are the prophets fashioned, who can lead a people through the Red Sea, which is between Europe and the Promised Land. Besides, he is somewhat of an agitator—has too much of O'Connell and Girardin in him—likes to hear his own voice more than enough, and is not constitutionally so great as to work in silence, like Mazzini, and be satisfied with success, though others get the credit of it. And heroes must be satisfied with that.

But Kossuth will make a good second—and excellent propagandist—an invaluable underworker. Let Mazzini be the pilot, and you could have no better deck-hand; but the cause would be better without a rudder at all, than one which he managed. This may be unjust; we hope and believe it is not.—We speak our present speech, "trippingly on the tongue," it may be, but not without sincere and anxious meditation, for we, too, are interested parties. We love the man heartily, and though we may laugh a little at his pomposity, we too, say with affection and respect—*elgen*—Kossuth!

[This is too low an estimate of Kossuth.]

And who holds the next place? A man, whose name is little known—who has lived a life of danger and daring, and always, as Schlegel says, "worked under ground;" a bold, unchangeable, unpurchaseable, passionless man of the people, who has lost his individuality in the cause which he joined years ago, and lives, not for himself, but for the ideas of his time. We speak of M. Flocon, one of the editors of the "National," and Secretary to the Provisional Government of '48. Flocon is the greatest conspirator of the present day; he has organized more clubs, caused more insurrections against despotism, and lived more years in political imprisonment, than any of his contemporaries, except Silvio Pellico, Maroncelli, or Barbes. He is never at rest, never defeated. He is thrown down and trampled upon to-day—his best hopes swept away, like leaves on the wind—his comrades banished or chained—his machinery dashed to pieces at one blow; to-morrow he is at work again, pale, passionless, and determined as ever, rebuilding the fabric of his conspiracies. But he is no leveller or theoretic fool withal; his aim is Republicanism, and he means nothing more or less. His foe is not society, and he would break no link of religion or order by snapping the chains of the people.

At this moment there is scarcely a man in Europe whom we regard with greater respect and hope, and as we watch him plying his unwearied plans, weaving scheme after scheme—a masked conspirator, whose whisper is heard while his face is unseen, we cannot help saying with Emerson, "Beware when God lets loose a thinker on the earth."

Ledro Rollin! we do not forget your burly figure, your bold words, your rather hasty temper, and worldwide sympathies. We see many faults in you; much sensualism, a great deal of mere material passion, for instance; but we regard you as a useful man in the struggle, after all.

Rollin is something of a demagogue, and occasionally grows foolishly sentimental about the men of

"79," and talks a vast amount of blood-shed and revenge, which he does not mean—is a little of a "blower," in fact—but is still a very able man, and we are convinced, means right. He holds a high reputation as a constitutional lawyer, and his political talents are acknowledged by every person. His last book, written in London, and called by the bold title *Decadence d'Angleterre*, is very powerful and searching, and the fact that its author is particularly obnoxious to the *London Times*, the object of its fiercest hate, is sufficient proof of his being honest and notable.

Rollin has been attacked on the score of insincerity, and the thousand other faults which are attributed to every democrat by the despotic press. We do not believe a word of it. We cannot say that he is a martyr—that he would suffer as much as Mazzini and still persevere—but we would laugh in the face of any one who says he is not honest and noble hearted. The record of his life is before us, and unless his hatred for England may appear a crime, (to the present writer it is a virtue,) there are few offences against the cause of Republicanism and truth to be found in it. The man who sought liberty under every sun—who was the first to proffer his sword and purse to poor Ireland in '43, and whose voice sealed the fate of the Bourbons, by proclaiming a Provisional Government and a Republic in '48—is not to be despised or distrusted.

Somewhat, we always find the name of Louis Blanc associated with that of Rollin. They are dissimilar in everything, except their Republican faith. One is emphatically a man of action, the other a man of theories. Rollin grapples with real difficulties, while Blanc is hacking and hewing at imaginary ones; and for our part, we can see no reason for coupling their names and deeds together. But they are both useful subordinates, and very well in their place.

Here we must pause for to-day. But Kinkel will be soon amongst us, and we will hear from him the true history of the leaders.

In contrast to these leaders of Freedom, we present a sketch of one of those "dogs of war," ready to be slipped on Europe whenever their masters shall make the sign. The sketch is given by the Paris correspondent of the New York Commercial Advertiser.

"General Useff has not been in France since 1835-6. He is the French Suwarroff, minus the dirtiness and shirlessness of the Russian. Such a disciplinarian was never known. Beyond the line of his military duties he knows nothing and thinks nothing to be known, having been born, brought up and passed his early life amid the clash of arms. With the exception of about one year's sojourn in France, he has never come into contact with civilization. He was born at Tunis of French parents. His father was in the employ of the Bey as a military officer, and often took his family with him on martial expeditions.

The boy was left an orphan at the age of fourteen. He was already accustomed to all the horrors of Moorish warfare; he had heard tales of courage, of reckless daring, and of blood, around the camp-fires—was familiar with the ribaldry and debauches of the soldiery—and had seen villages sacked and burned, towns pillaged, and the inhabitants, men, women, and children, put to the sword. This part of his education was not lost on Useff; he profited as much by it as by the able instructions of his father in mathematics, engineering, fortification, and other matters appertaining to military science. At the death of his father he entered the service of the Bey of Titterrie, a subordinate to the Dey of Algiers. The energy and bravery of the young Useff soon attracted the attention of his master, who gave him a post in his body guard, and an apartment in his palace. These and other qualities of a showy character gained him the heart of the Bey's sister. A pair of brilliant black eyes soon destroyed the remains, if there were any, of Useff's prejudices of race. The intrigue was conducted for a long time with secrecy;—at last the lovers were discovered by a Christian slave, who hastened jealously to gain the favor of the Bey by denouncing them. As he entered the room of his master, he did not see that Useff had followed after him. The revelation was made; the Bey's countenance darkened with passion; he seemed to nerve himself up for a terrible deed. At his command the slave wrote out the charge and signed it.

If the informer had hoped to gain his liberty by pointing out Useff as a victim of the executioner, he had not taken the necessary precautions for enjoying it. As he was passing to his quarters, along the corridor of the inner court, a sinewy arm was thrust from a side door, a strong hand seized him by the neck and drew him with violence into a chamber. Half an hour afterwards, the Bey's sister received a basket of roses. Under the bouquets were an eye, a tongue, and a hand. A note which accompanied them ran thus:

"Madame—I have the honor to present you the eye that played the spy on you, the tongue that betrayed you, and the hand that denounced you."

"USEFF."

This is, certainly, a pithy epistolary style for a young gentleman of sixteen, but some of his letters, written at a more mature age, are still more remarkable models of brevity. It was fortunate for Useff that the French had just taken Algiers, for the Bey would not probably have pardoned him, even in acknowledgment of his wit. A day or two later he was a common soldier in the French army. His familiar knowledge of the Turkish and Arabic languages and the manners of the Arabs, his military attainments and qualities, soon raised him above the ranks. He passed rapidly to the grade of captain, and obtained that of colonel by one of the most surprising feats on record, nothing less than the capture of the fortress of Bone by himself. This he did by having himself hoisted into the fortress, in a vegetable basket, under a layer of cabbages, carrots, and turnips. As soon as the basket was dragged in at the window the contents leaped out, armed to the teeth, firing pistols and slashing about him with a marvellous energy. In five minutes Useff had possession of one tower, had made fast the doors and given the signal for the troops to march to the attack. He pulled up some in the basket which had served to introduce him, these pulled up others, the firing

from the tower mowed down the ranks of the Arabs within the fortification, and, after some hard fighting, the tri-colored flag floated in triumph over Bone.

Whenever a conquered district has been particularly difficult to pacify, General Useff has been sent down to let it see the flash of his sabre or feel its edge. Terror is his only mode of governing, for he confounds mercy with poltroonery; he says the Arabs are irreconcilable, and the only thing left is to make them tremble like chained wolves under the lash. Once, as governor of part of Algeria, he had published a proclamation that any native found guilty of communicating with Abdel-Kader should be shot. He was at dinner, one day, with about thirty of the native chiefs, when some letters were handed him; he read them without changing countenance, and stuffed them into his pocket, and went on eating and talking with his guests. Before the desert was brought on, however, he rose, stepped into the ante-chamber, gave an order and returned instantly. A few moments after a servant entered and whispered to two of the guests that some persons wished to speak with them. They went out. Two minutes more, and a discharge of musketry under the windows made the dinner party leap from their seats. "Be seated, I beg you," said their bland host, "it's nothing at all. They are only shooting—and—for sending messages to Abdel-Kader."

At the time of his visit to France he was only captain, and his whiskered ferocity, sunburnt face, abrupt manners and savage gallantry, set off as they were by his Spahi uniform, made him a great favorite in society. He married as great a contrast to himself as possible,—a gentle-hearted, delicate, pretty little lady, with soft blue eyes and golden hair, whose truly feminine graces had made her a belle in the Paris saloons. The lion is still enamored of the nymph, for one of the standing subjects of jests in the African army is that the general, no matter where he may be, never fails to write once a day to his lady, and sends the letter by a military courier.

N. O. Delta.

#### A Dark Day.

Among the effects of those terrible fires which will make the 6th of February, 1851, memorable in the future annals of this colony, was one of which is perhaps almost unknown to the public generally, but which excited the greatest awe, and even terror, in the minds of many who witnessed it. We allude to a total darkness, which overspread the whole of Gipps' Land, and literally changed day into night. This darkness according to the accounts which we have received of it, began to be perceived about one o'clock in the afternoon, and gradually increased until it became so intense as to hide from sight even the nearest objects. Settlers were obliged to feel their way from their out-buildings to their huts. One gentleman told us that, in unsaddling his horse, he actually could not see the animal, while he was standing close beside it. Throughout the remainder of the day it continued perfectly dark, and many went to their beds fearful lest they should never see the break of day again.

Such a phenomenon was indeed calculated to inspire in all a vague and undefined dread of some impending evil. For the smoke which, carried by the north wind from the burning forests on the ranges, over the plains below, totally intercepted the sun's light, was so high as scarcely to be perceived by the smell, and to produce none of that suffocating sensation which might have been expected; and hence few conjectured the real cause of the sudden and complete darkness in which they were enveloped. We do not wonder, therefore, that thus, unaccountable as it appeared to them, accompanied moreover by the rolling of distant thunder and flashes of lightning; deepened also rather than relieved, in many places, by the blaze of the fires, which were crackling in the neighboring woods, running with a fearful rapidity through the open country, or perhaps threatening their home-stations with destruction,—it should have suggested to many the thought that the end of the world was at hand; and that many trembled under the expectation of the immediate coming of the Lord to judgment. On the following morning, the sun rose in unclouded brightness, and the terrors of the preceding day were dissipated. Fain would we hope, however, that these terrors were not altogether without profit to such as experienced them.

Melbourne Church of England Messenger.

As THRESHING separates the wheat from the chaff, so does affliction purify virtue.

#### AGENTS FOR THE HERALD.

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Buffalo, N. Y.—W. M. Palmer.  
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I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street [O. 12.]

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 5, 1847. PAKKER CLEVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully,

Lowell, Aug. 10, 1849. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:

"U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer: Sir—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no more relief by night and day, I became chafed and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

"With the deepest gratitude, yours, &c. JAMES GODFREY." Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [N. 13m.]

"Chester, Pa., Aug. 22, 1846.

"J. C. Ayer: Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became chafed and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

"With the deepest gratitude, yours, &c. JAMES GODFREY." Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [N. 13m.]

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## THE ADVENT HERALD.

BOSTON, DECEMBER 20, 1851.

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THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c." Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)

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## Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Dec. number, being No. 8 of Vol. 3, is now out. The following are its contents:

Thankfulness. Don't Waste Your Time.  
Holy Ground. Temptation Resisted.  
Beautiful Allegory. Deceiving Children.  
A Story for Little Children. Prayer Good for Home Influence.  
Ingenuity of Birds. Reason in Animals.  
Take Care of Spare Moments. Too Certain, &c. &c. &c.

## St. Anthony and the Cobbler.

We read a pretty story of ST. ANTHONY, who being in the wilderness, led there a very hard and strait life, in so much as none at that time did like; to whom there came a voice from heaven, saying: "ANTHONY, thou art not so perfect as is a cobbler that dwelleth at Alexandria." ANTHONY hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then ANTHONY said to him, "Come and tell me thy whole conversation, how thou spendest thy time?" "Sir," said the cobbler, "as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler; in the morning when I rise I pray for the whole city wherein I dwell, especially for all such neighbors and poor friends as I have. After, I set me at my labor, when I spend the whole day in getting my living, and keep me from all falsehood, for I hate nothing so much as deceitfulness: wherefore, when I make to any man a promise, I keep it and perform it truly, and thus I spend my time poorly, with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life." In this story you see how God loveth those that follow their vocation and live uprightly. This ANTHONY was a great and holy man, yet this cobbler was as much esteemed before God as he. Bishop Latimer.

The Ladies' Illustrated Keepsake. Edited by Asahel Abbott. New York: John S. Taylor, publisher, 143 Nassau-street. 1852.

This is a very neatly printed, tastefully bound, and well illustrated volume, suitable for a gift book, or annual, for sale by C. D. Strong, No. 1 Cornhill, Boston. Some of the more interesting articles, are on the Mothers and Daughters of the Bible—some of which we have given among our selections in the Herald.

A Commentary on the Book of Leviticus, Expository and Practical, with Critical Notes. By Rev. Andrew A. Bonar. New York: Robert Carter & Brothers, No. 285 Broadway. 1851.

This commentary covers a portion of Scripture but little studied by the general reader; and yet Mr. Bonar makes it one of the most instructive books of the Old Testament. Its sacred rites and ceremonies are those shadows of "good things to come," which were sign-posts in the way of life to ancient Israel; so that Romaine calls it "The Gospel according to Leviticus." Mr. Bonar shows that it contains no unmeaning ceremonies, or idle observances; but that each act required is full of significance, typifying some spiritual truth. The entire work is full of practical remarks, on the exceeding sinfulness of sin which required such constant shedding of the blood of bulls and of goats, to typify that great atonement which was often to be made, without which there could have been no remission of sins.

We intend to enrich our columns by extracts from this volume. It is an octavo of over 500 pages, and for sale at this office. Price, \$1 50.

CONFERENCE AT WORCESTER.—The devotional and preaching meetings were tolerably well attended, and we trust some good was done. The business meeting, through mistake, was announced for New England, instead of Massachusetts. The notice was put in the paper in our absence, and we did not see it till it was too late to correct. We are sorry for the mistake, as it misled some of the brethren. We will take this occasion to say, that we have no such views as have been imputed to us, and have no plans or objects that our brethren will not fully approve when we see them, which we intend to do, by the blessing of God, as soon as practicable. We wish all to be free to do their work in the way that they believe the Scriptures teach. Then they will have a good conscience, will please God, and be blessed of him.

## English Morality.

A recent number of the London Times contained the following remarks on the morality of London. The statement is true, and shows how low and brutal man can become. Confessedly gloomy as the picture is, we not unfrequently have to deplore as notable specimens of depraved humanity, on this side of the Atlantic, as any here recorded. The Times says:

"We are a remarkably moral, self-restrained, and well-conducted people. All opinions concur in rendering this acknowledgment to our national virtues. The Prefect of the Seine tells the Lord Mayor as much, M. Kossuth makes the same remark to the Mayor of Southampton, Commodore Stevens carries home the report for the benefit of his countrymen, and Lord Palmerston was unable to resist taking the compliment in its fullest dimensions to himself and his Tiverton constituents. In the main, this reputation is doubtless well-founded, but another side, we fear, may be discovered for the picture. It is quite true that we do not turn the hangman's office into a popular privilege, as in California, or pull down the houses of peaceable sojourners, as in New Orleans, or maintain standing conspiracies against the law, as in Paris and Lyons. But in examples of brutal and ferocious savagery, of murderous outrage and systematic disrespect for human life, we very much doubt whether London can be surpassed by any city on this side of the Atlantic.

"To make our meaning clear, we will just turn over the file of last week's papers, and go through the police reports as they are published, without exaggeration or comment. On Tuesday a man named Scotcher fell upon a potboy in a public-house, who had given evidence against his comrades, and pounded his head so frightfully as to beat the bones in. On the same day, an Irish laborer, meeting an inoffensive little girl, about twelve years old, struck her down with a poker out of pure wantonness, and left her senseless in her blood. After this exploit, he ran stealthily behind a man passing through the street, flew at his cheek, and bit it with the gripe of a bull-dog. On Thursday a man named Mansfield rushed upon a woman—his own mother—with a knife, and after slicing her face as deeply as he could, took her ear between his teeth and bit it almost off. A previous conviction was proved against him of having stabbed his sister. On the same day, a man administered poison to a woman, 'for a lark,' before a roomful of people. On Friday, the potboy above-mentioned re-appeared on the scene. After the former occurrence, he had been especially recommended by the magistrate to the protection of the police; but the police were anticipated. Two men of the gang caught him in the open street in broad daylight, struck him down, and beat him about the body and lower part of his body with a piece of iron till he became insensible. When this was done, information was given to his 'protectors,' who picked him up in a

state of excruciating suffering, and carried him home. On the same day, Edward Foy stood up in the tap-room of a public-house, and, addressing himself to three other persons there present, 'remarked,' that he should forthwith attack their respective cheeks, noses, and livers. This menace he actually proceeded to execute on the spot, flying like a leopard, first at the face of a man named Smith, and then at the stomach of a man named Levy.

"Now, these cases are all taken from the ordinary police sheets of a single week, nor do we think the display at all above the average. In one point, indeed, there is a decided improvement, for it is very remarkable that no case of wife-murder or mutilation is reported between Monday morning and Saturday night. We should observe too that we have confined our summary strictly to those instances of personal, and, as it were, extreme outrage, which are taken to constitute a class of crimes by themselves, and are held amenable to summary jurisdiction. We say nothing of commonplace murders, or even of the Portway burglary, though there the ruffians, after shooting a man, as the unfortunate Mr. Hollest was shot, instead of running away in terror, or remorse, like the Frimley gang, actually remained three hours drinking and carousing in the room below, threatening instant extermination to the whole family if any alarm was given, or aid fetched for the wounded man. We have merely recapitulated certain passages in the routine of a police court, which are taken as highly natural occurrences, and which appear to cause little or no emotion among the bystanders. On the contrary, the complainant in Foy's case attempted to soften down the matter a little, and generously stated that the prisoner did not bite his cheek 'clean out,' but only 'made a sort of a hole.' The prisoner himself, too, when held to bail in a considerable sum, remarked that this 'was very heavy upon a poor man.'"

## Address of Kossuth to the People of the United States.

Having come to the United States to avail myself for the cause of my country, of the sympathy which I had reason to believe existed in the heart of the nation, I found it my duty to declare, in the first moments of my arrival, that it is my mission to plead the independence of Hungary and the liberty of the European Continent, before the great Republic of the United States. My principle in this respect is, that every nation has the sovereign right to dispose of its own domestic affairs, without any foreign interference; that I, therefore, shall not meddle with any domestic concerns of the United States, and that I expect it from all the friends of my cause not to do anything in respect to myself, that could throw difficulties in my way, and while expressing sympathy for the cause, would injure it.

It is with regret that I must feel the necessity of again making that appeal to the public opinion of this country, and particularly to those who profess themselves to be the friends of my cause, to give one proof of their sympathy by avoiding every step which might entangle me into difficulties in respect to that rule, which I have adopted, and which I again declare to be my leading principle, viz., not to mix, and not to be mixed up with whatever domestic concerns or party questions.

L. KOSSUTH.

New York, Dec. 12, 1851.

Preaching in California.—A missionary preacher in California thus describes his experience:—"At Columbia the most eligible room we could obtain for the evening was a restaurant. When we arrived at this place, the tables were occupied by monte dealers. The keeper of the house, with great politeness to me, notified them that the house was to be opened that evening for religious worship, and requested the gentlemen, when they had finished their games, to give place to the preaching. The proprietor kindly arranged the benches for us. With the bar behind me, my Bible on a monte table, and a mixed audience before me, I proclaimed the offers of the gospel."

Speed of the Magnetic Current.—A long experience of the Coast Survey with some dozen different lines of telegraph, establishes the fact, that the velocity of the galvanic current is about fifteen thousand four hundred miles per second. The time of transit between Boston and Bangor was recently measured, and the result was that the time occupied in the transmission was one sixteen-thousandth of a second, and that the velocity of the galvanic current was at the rate of sixteen thousand miles per second, which is about six hundred miles per second more than the average of other experiments.

"GUNNER'S ESSAYS."—Bro. Himes: Permit me through the Herald to call attention to the new work recently published by Bro. F. Gunner, of this city, with the above title. It consists of twelve essays on subjects connected with the glorious advent and reign of Christ on earth; beginning with the purpose of God in the creation of the world, tracing its history through the fall, the great work of redemption by Christ, the recovery of believers from guilt and pollution, as a preparation for the kingdom, the relation of the Jews to the promises of the everlasting inheritance, the nature of the kingdom of heaven, the evidence of the speedy approach of the kingdom, and all its glorious concomitants, as evinced by the fulfilment of the long chains of prophecy, &c. The work is designed, and admirably calculated to lead the mind, step by step, to the grand awakening, and to the Christian, soul-cheering conclusion, of the speedy personal manifestation and reign of the Saviour with his redeemed saints, on a renewed and glorified earth. It is a manual such as every Adventist would do well to keep by him, to put into the hands of those who are inquiring after truth, or those whom he may wish to lead to its investigation; and I earnestly hope it will have an extensive circulation among us.

J. LITCH.

Philadelphia, Nov. 18, 1851.

The Diploma of the Massachusetts Institute, awarded to Ayer's Cherry Pectoral by Prof. Webster when chairman of their committee on Chemicals, is now on exhibition at the American College in this city. It is set with the medallion awards of the three great Institutes of Art in this country; and also the Gold Medal of the Medical Institute at Naples. Surely this discovery has received the honors of the great, as well as the gratitude of the humble it cures.—Phil. Sat. Courier.

Bro. S. I. Roney will preach in Lynn Sunday, Dec. 21st. Let the brethren rally and give him a hearing.

Elder J. W. Bonham's Post-office address is Worcester, Mass.

## To the Friends of the "Herald."

Brethren, permit me to call your attention to a few facts for your serious consideration:

1. You do not doubt that the "Herald" may be justly called the best religious paper published in the country, of which you have any knowledge.

2. That the Advent cause in this country owes, in a great measure, its extent, prosperity, and permanence, to the teachings and influence of the "Advent Herald." For you know, my brethren, that the "Herald" has never been like an ignis fatuus, or a comet; but like a heavenly luminary, governed by settled laws, giving a clear and steady light to guide the way-worn traveler to his heavenly home.

3. The "Herald" has not only had, from the commencement of its existence, to stem the tide of opposition from without, but to endure the still more fierce and cruel torrent (raised by disaffected elements) from within. And all this because of its steady and undeviating course. No one can justly charge the "Advent Herald" with being a misnomer!

4. You know the means that have been and are still being used to destroy the circulation and influence of the "Herald." I believe the principle laid down by the Saviour at his first advent, relative to himself, will hold good in this case: "He that is not for me is against me; and he that gathereth not with me scattereth abroad."

5. The "Herald" is not sustained by magic. It was got up and has been continued by constant, faithful, persevering, and self-sacrificing labor.

6. The existence of any paper is dependent upon the interest, integrity, and promptness of its patrons.

7. In conclusion, allow me to say to each friend of the "Herald" when you read this, ask yourself the question, Have I paid my just dues for this paper? My Bible tells me to "deal justly;"—have I done so in this matter? If I have not, then I will, before I go to meeting and tell how much I love God, his cause, and truth.

Finally, if every reader of this paper would do what he ought and might do, its conductors would have their hearts cheered, and find themselves placed beyond embarrassment, by having presented to them a noble and worthy New Year's gift, in the form of an enlarged subscription. By so doing, the patrons of the "Herald" would suffer no injury.

L. OSLER.

## Advent Church in Clinton.

In accordance with a vote at our annual meeting, I wish to say through the "Herald," that the Advent church in Clinton have resumed their meetings in Concert Hall. On account of previous engagements of the hall, our meetings will be held regularly on Wednesday evenings.

We regret that we do not all think alike in respect to order. Some who started with us a year ago have gone to another place to worship; while we remain on the same platform—the Bible—on which we set out, and agreed to take for our rule of faith and practice. We have chosen a deacon, a clerk, and a business committee. John Borditt, deacon; John Burditt, Augustus Fuller, George Haven, committee. (In behalf of the church.)

Clinton, Dec. 8th, 1851. H. R. GRAY, Clerk.

## BUSINESS NOTES.

L. B. Payson.—John Johnson was owing \$1 32 when we stopped his paper—received no money for it the past year, or since September 1850. We have credited the \$2 sent by J. I. T. to begin from Jan. 1st, 1852. Bro. C. Huff was credited a short time since to No. 564.

L. Dudley.—Those brethren you mention were credited \$1 each in July last.

G. W. Dean, D. Bosworth, S. Conkwright.—Sent books by express on the 12th.

P. H. Lawrence.—You were credited \$2 in October to No. 591.

S. Miner.—We did not have any of "The Last Words of the Dying" at the time your order came—we now send by mail.

D. Sprout.—We discontinued yours, when we did all from the provinces who had not paid in advance, on account of postage. We could not have published any delinquency on your account, we think, as the amount due (20 cts.) was too small. \$2 50 will pay the balance and your paper and postage till Jan. 1853.

W. D. Wilcox.—Your paper is paid for by a friend at Carolina Mills, R. I., for the coming year.

A. Clapp, \$4 46.—Sent Harps the 16th. Credited J. Kelsey a few weeks since 77 cts. to No. 528—\$1 due.

S. G. Allen.—Bro. Brown has paid to No. 560. All who owe on the "Herald" had the amount of their indebtedness marked on their last No.

W. Busby.—Sent you books the 16th by express.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

A. SLACK, Yardleyville, Pa., refuses his paper, owing 1 40

Total delinquencies since Jan. 1st, 1851. 179 17

## HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts	41 25
Previous donations	57 45
A. Davis	27
Books to M. L. Bentley	1 13
Excess of donations over receipts	47 05

## FOR THE DEFENCE.

Previous donations	75 25
J. Jewell	2 00
D. Greene	1 00

## APPOINTMENTS, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. Wesley Burnham and Philo Hawkes will be at New Durham Ridge, N. H., Sunday, Dec. 21st; Loudon village, 22d; Warner, (Waterloo village), N. H., 23d; Claremont, 25th, 27th, and Sunday, 29th; Mount Holly, Vt., 29th; Low Hampton, N. Y., 31st; Addison, Vt., Jan. 2d and Sunday, 4th; Bristol, R. I., 10th, and Sunday, 11th; Waterbury, 15th, 16th, 17th, and Sunday, 18th.

Bro. N. Billings will preach in Claremont, N. H., Sabbath, Dec. 21st and 28th; Vernon, Vt., 29th; Athol, Mass., 30th; Templeton, 31st; Lynn, first Sabbath in Jan.

Bro. J. M. Orrock will hold a conference with the Advent church in Cabot, Vt., to commence Dec. 24th; Dorris, 31st; Hardwick, Jan. 7th—each to continue over Sunday.

Bro. K. S. Hastings will preach at Bridgeport, Ct., Dec. 21st.

## Receipts from Dec. 9th to the 16th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

F. Smith, 560; A. Dillingham, 560; H. Breasted, 560; A. Roberts, 560; R. Dehno, 560; J. Wright, 560; W. Brown, 560; J. Traver, 560; Mrs. Wilcox, 606; W. Wilcox, 606; Jan. 1, 1853; S. North, 560; E. Tompkins, 568; D. Horgarth, 567; R. Jackson, 567; M. A. Starr, 560; T. Parker, 560; M. D. Richardson, 566; S. Farnsworth, 560; W. Stacy, 534; H. E. Twining, 521; R. Rothwell, 560; D. W. oris, 547; T. Cardwell, (of new sub.) 560; Isaiah Butler, (mistake in the name), 547—each \$1.

N. Johnson, 560; M. Sprague, 612; A. Colby, 599; M. Thayer, 664; W. Cook, 568; J. W. Daniels, on acct.; J. Lawrence, 611; J. I. Tutzel, 598; H. A. Parsons, 591; R. Phelps, 566; S. Hayes, 599; H. Holden, 566; R. Everson, 482—\$3 77 due; Israel Godfrey, 606; L. S. Tuttle, 560; W. Hall, 568; T. Bennett, 560; Geo. Herron, 566; W. Kison, (and C. H.), 560; H. Jenkins, 612—each \$2.

A. H. Brick, (and C. H.), 560; N. Steeper, 564—each \$3. D. W. Sonberger, on acct.—\$4. T. M. Preble, 580; B. Locke, 560—each \$1 77. J. Wright, 566—50 cts. due—\$1 25. L. S. Phares, 566; M. McKeen, 560—each \$1 50. C. G. Crane, 554; J. Dean, 554; L. R. Parker, 554; A. Davis, 554; A. Stacy, 554; A. D. Whitmore, 560—each 77 cts.



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, DECEMBER 27, 1831.

NO. 20. WHOLE NO. 554.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARLTON-STREET, BOSTON,  
(Near the Revere House.)

BY JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR

TERMS—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$5 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 cts. at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



## TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;  
But may I have grace to say,  
That when a good deed's to be done,  
I will do that deed to-day.

Don't tell me of to-morrow;  
There's enough to do to-day,  
That will never be accomplished  
If we throw the hours away.

Don't tell me of to-morrow;  
If we look upon the past,  
Oh, how much we have left to do  
That cannot be done at last.

## Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET, a learned English writer and Secretary to King WILLIAM, was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

We have already noted some moral characters of the millennial state; and the great natural characters of it is this in general, that it will be paradisaical; free from all inconveniences, either of external nature, or of our own bodies.

Now the Scripture seems plainly to exempt the sons of the new Jerusalem, or the millennium, from all pain or want, in those words, (Apoc. 21:4), "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." And the Lord of that kingdom, he that sat upon the throne, said, "Behold I make all things new."—v. 5. This renovation is a restoration to some former state; and I hope, not to that state of indigency, and misery, and diseasedness which we languish under at present; but to that pristine paradisaical state, which was the blessing of the first heavens and the first earth.

As health and plenty are the blessings of nature, so in civil affairs, peace is the greatest blessing; and this is inseparably annexed to the millennium; an indelible character of the kingdom of Christ. And by peace, we understand not only freedom from persecution upon religious accounts, but that "nation shall not rise up against nation," upon any account whatsoever. That bloody monster, war, that hath devoured so many millions of the sons of Adam, is now at length to be chained up; and the furies, that run throughout the earth with their snakes and torches, shall be thrown into the abyss, to sting and prey upon one another: all evil and mischievous passions shall be extinguished; and that not in men only, but even in brute creatures, according to the prophets: "the lamb and the lion shall lie down together, and the sucking child shall play with the basilisk." Happy days! when not only the temple of Janus shall be shut

up for a thousand years, and the nations shall beat their swords into ploughshares; but all enmities and antipathies shall cease, all acts of hostility, throughout all nature. And this universal peace is a demonstration also of the former character, universal plenty; for where there is a want and necessitousness, there will be quarreling.

Fourthly, it is a kingdom of righteousness, as well as of peace: these also must go together; for unrighteous persons will not live long in peace, no more than indigent persons. The Psalmist therefore joins them together; and plenty, also, as their necessary preservative, in his description of the kingdom of Christ. "Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give good, and our land shall yield her increase."—Psa. 85:10-12. This will not be a medley-state, as the present world is, good and bad mingled together, but a chosen generation, a royal priesthood, an holy nation, a peculiar people. Those that have a part in the first resurrection, the Scripture pronounceth them holy and blessed; and says, "The second death shall have no power over them." Satan also is bound and shut up in the bottomless pit, and has no liberty of tempting or seducing this people for a thousand years: but at the end of that time, he will meet with a degenerate crew, separate and aliens to the holy city, that will make war against it, and perish in the attempt. In a word, those that are to enjoy this state, are always distinguished from the multitude, as people redeemed from the earth, (Apoc. 5:9) that have washed their robes, and made them white in the blood of the Lamb; and are represented as victors over the world; with such other characters as are incompatible to any but the righteous.—chaps. 7:14; 14:3, 4; 21:27.

Fifthly, this will be a state under a peculiar divine presence and conduct. It is not easy, indeed, to determine the manner of this presence; but the Scripture plainly implies some extraordinary divine presence to enlighten and enliven that state. When the new Jerusalem was come down, St. John says, (Apoc. 21:3), "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." And the like is promised to the palm-bearing company, (chap. 7:15) where they are admitted to the privileges of the new Jerusalem. When our Saviour was incarnate, and vouchsafed to dwell amongst the children of men, the same phrase is used by this same author, *Eskeenoose* (John 1:14), "The Word was made flesh, and tabernacled amongst us: and we beheld his glory," etc. We read it, he dwelt amongst us: but rendered more closely, it is, he set his tabernacle amongst us. And that which the Hebrews call the *Shekinah*, or divine presence (Maimon, Mor. Nev. par. 1, chap. 25), comes from a word of the like signification and found with the Greek word here used. Therefore there will be a *Shekinah* in that kingdom of Christ: but as to the mode of it, I am very willing to confess my ignorance.

The last character that belongs to this state, or rather to those that enjoy it, is, that they are kings and priests unto God. This is a character often repeated in Scripture, and therefore the more to be regarded. It occurs thrice in the Apocalypse in formal terms—chap. 1:6; chap. 5:10; chap. 20:6. And as to the regal dignity apart, that is farther expressed, either by the donation of a kingdom, as in Daniel's phrase, (chap. 7:18, 22, 27); or, by placing upon thrones, with a judicial power; which is the New Testament style.—Matt. 19:28; Luke 22:29, 30; Rev. 20:4. These two titles, no doubt, are intended to comprehend the highest honors that we are capable of; these being the highest dignities in every kingdom; and such as were by the ancients, both in the east and in the west, commonly united in one and the same person; their kings being priests, like Melchisedeck, or, as the Roman emperor was, Ponti-

fix Maximus. But as to the sacerdotal character, that seems chiefly to respect the temper of the mind; to signify a people dedicated to God and his service, separate from the world, and from secular affairs, spending their time in devotion and contemplation, which will be the great employments of that happy state: for where there is ease, peace, and plenty of all things, refined bodies, and purified minds, there will be more inclination to intellectual exercises and entertainments; which they may attend upon without any distraction, having neither want, pain, nor worldly business.

The title of king implies a confluence of all things that constitute temporal happiness. It is the highest thing we can wish any in this world, to be a king: so as the regal dignity seems to comprehend all the goods of fortune, or external felicity; and the sacerdotal, the goods of the mind, or internal; both which concur in the constitution of true happiness. There is also a further force and emphasis in this notion of the saints being made kings, if we consider it comparatively, with respect to what they were before in this world; where they were not only mean and despicable, in subjection and servility, but often under persecution, abused and trampled upon by the secular and ecclesiastical powers. But now the scene is changed, and you see the reverse of providence, according as Abraham said to the rich man: "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Now they are set upon thrones and tribunals, who were before arraigned as criminals, and brought before tyrannical judicatures: they are now laws and law-givers to themselves, in a true state of royal liberty, neither under the domination of evil men, nor of their own evil passions.

Some, possibly, may think that this high character, of being made priests and kings to God, is not general to all that enjoy the millennium; but a prerogative belonging to the apostles and some of the chief martyrs, who are eminently rewarded for their eminent services. But Scripture, as far as I perceive, applies it to all that inherit that kingdom: "The redeemed out of every kindred and tongue, and people, and nation, are made kings and priests to God, and shall reign on the earth."—Apoc. 5:9, 10. And in the 20th chap. v. 6, all the sons of the first resurrection are made priests of God, and shall reign with him a thousand years. Here is no distinction or discrimination thus far: not that we suppose an universal equality of conditions in the millennial state; but as to all these characters which we have given of it, I do not perceive that they are restrained or confined by Scripture to single persons, but make the general happiness of that state, and are the portion of every one that is admitted into the new Jerusalem.

Others, possibly, may think that this privilege of the first resurrection is not common to all that enjoy the millennial state. For though St. John, who is the only person that hath made express mention of the first resurrection, and of the thousand years reign of Christ, does join these two as the same thing, and common to the same persons; yet I know there are some that would distinguish them as things of a different nature. They suppose the martyrs only will rise from the dead, and will be immediately translated into heaven, and there pass their millennium in celestial glory; while the church is still here below, in her millennium, such as it is: a state, indeed, better than ordinary, and free from persecution, but obnoxious to all the inconveniences of our present mortal life, and a medley of good and bad people, without separation. This is such an idea of the millennium, as to my eye, hath neither beauty in it, nor foundation in Scripture. That the citizens of the new Jerusalem are not a miscellaneous company, but a community of righteous persons, we have noted before, and that the state of nature will be better than it is at present. But, besides this, what warrant have they for this ascension of the martyrs into heaven at

that time? Where do we read of that in Scripture? And in those things that are not matters of natural order, but of divine economy, we ought to be very careful how we add to Scripture.

The Scripture speaks only of the resurrection of the martyrs, (Apoc. 20:4, 5) but not a word concerning their ascension into heaven: will that be visible? We read of our Saviour's resurrection and ascension, and therefore we have reason to affirm them both. We read also of the resurrection and ascension of the witnesses, (Apoc. 11) in a figurative sense; and in that sense we may assert them upon good grounds. But as to the martyrs, we read of their resurrection only, without any thing expressed or implied about their ascension. By what authority then shall we add this new notion to the history or scheme of the millennium? The Scripture, on the contrary, makes mention of the descent of the new Jerusalem, (Apoc. 21:2), making the earth the theatre of all that affair: and the camp of the saints is upon the earth, (v. 9), and these saints are the same persons, so far as can be collected from the text, that rose from the dead, and reigned with Christ, and were priests to God.—vs. 4-6. Neither is there any distinction made, that I find, by St. John, of two sorts of saints in the millennium, the one in heaven, and the other upon earth. Lastly, the four and twenty elders, (chap. 5:10), though they were kings and priests unto God, were content to reign upon earth. Now who can you suppose of a superior order to these four and twenty elders? whether they represent the twelve patriarchs and twelve apostles, or whomsoever they represent, they are placed next to him that sits upon the throne, and they have crowns of gold upon their heads.—chap. 4:4, and 11:16. There can be no marks of honor and dignity greater than these are; and therefore, seeing these highest dignities in the millennium, or future kingdom of Christ, are to reign upon earth, there is no ground to suppose the assumption of any other into heaven, upon that account, or upon that occasion.

This is a short and general draught of the millennial state, or future reign of the saints, according to Scripture; wherein I have endeavored to rectify some mistakes or misconceptions about it; that viewing it in its true nature, we may be the better able to judge, when and where it will obtain: which is the next thing to be considered.—(To be continued.)

## Opening of New College, London.

Address to the Students.

BY REV. T. BINNEY.

(Concluded from our last)

2. But, passing from this worst case,—in which the two things that ought to meet in the same person, are totally disunited—let us take another and more favorable instance; one, in which office and gifts shall be confessedly associated with spiritual character. It is not difficult, even here, to find scriptural suggestions which give force and pungency to our Lord's admonition.

In the first place, all gifts, offices, and distinctions, involve corresponding duties and responsibilities. The ranks and conditions of civil society, its stations and functions, from the lowest to the supreme, have all their appropriate, some of them their heavy and awful, obligations. The lowest thing that can be called a talent—low in itself, though not so, in respect to what it can achieve, aid, or command,—money, or that which money represents,—it has passed into a proverb, that this "has its duties as well as its rights." Property is to be regarded as a means to an end; as an entrusted power, which is itself to be used with scrupulous fidelity, and which originates moral relations to others, prolific of calls that have a claim on the conscience. Genius and ability, original capacity or acquired talent, force of intellect, eloquence, and song, everything which confers social distinction and social influence, is given to man with the implied injunction, "Occupy till



I come." The same law not only obtains within the precincts of the church, but obtains, we may suppose, with intenser exactness, and demands to be acknowledged with deeper solemnity. To be invested with high office, to be furnished with great powers, to have natural gifts polished and perfected by discipline and culture, to be placed in a sphere of religious action, and called to the work of perfecting the Church and saving sinners,—these things, in themselves considered, are not so much matters for joyous excitement, as for serious thought and stern reflection. Instead of producing a flutter of the spirits, and filling the heart with exultant complacency, they should rather repress these tendencies to inflation, and send the individual to solitude and prayer,—peradventure, also, to tremor and tears. Paul was not insensible to the honor conferred upon him, in being "called to be an apostle" and "put into the ministry." He was ready on occasion to "magnify his office," and to require others to respect it too. But he was burdened by the weight of the honor he had received, by the thought of the responsibility that it brought along with it. He not only asked, "Am I not an apostle?"—not only said, "to me is this grace given,"—but he also said, "Though I preach the gospel, I have nothing to glory of. A dispensation of the gospel is committed unto me. Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Instead of rejoicing in the mere fact of his office and gifts, his miraculous ability, his talents and tongues, he went softly "in weakness and in fear, and in much trembling,"—"keeping under his body, and bringing it into subjection, lest, after having preached to others, he himself should be a castaway."

It is next to be observed, that office and gifts, which are thus calculated to produce deep seriousness from the responsibility they involve, are things which, even by good men, may be perverted and abused. All endowments, secular and sacred, are received upon conditions. We come into a conditional world; we live in a conditional Church. The idea of responsibility implies this: the thought of accounting for what we are entrusted with, if it means anything—means that our account may be ultimately rendered either with "joy" or "grief." The talents committed to us may, or may not, be faithfully traded with, and adequately used. And not only may they fail, who have no ground of spiritual character, out of which can spring the fruits of obedience; but even they, in whom gifts and grace must be supposed to unite, may not only come short in the amount of service, but may render the highest advantages useless, by culpable weakness, negligence, and sin.—This may be illustrated by two striking scriptural examples. The one furnished by the melancholy facts of the Corinthian Church; the other found in the practical reasonings addressed to it by Paul. You are all aware of the extraordinary perversion of supernatural gifts, which prevailed in the Church to which I have referred. Now, it would not be right to suppose that all the parties blamed by the apostle were absolutely bad; that they were hollow and hypocritical, and belonged to the class we have already disposed of, in which office and gifts were absolutely separated from spiritual character. They are rather to be referred to the second class, which we have now before us, in which outward distinctions and inward grace are supposed to be united, but in persons by whom the responsibilities of office, or of personal endowment, are not correctly understood, seriously considered, or practically felt. The Corinthians had extraordinary powers conferred upon them. Now, in such cases, the law is, that all gifts are conferred on the individual for the good of the whole. "The manifestation of the Spirit is given to every man to profit withal." Each has to consider himself as belonging to a body; to lose his individualism from sympathy with it; to be content with contributing to its growth, harmony, beauty, and perfection, by the exercise of whatever power he is entrusted with, but not to covet, and certainly not to attempt to secure *personal* distinction. All this, however, was lost sight of in the Church at Corinth. Many of its members were highly endowed;—they had extraordinary gifts, some of which were analogous to forms of ability among ourselves—to learning and eloquence, and other seductive and captivating talents. They neglected the conditions on which they were conferred; they perverted them to purposes foreign to their use; they employed them as instruments of personal display; they made them servitors to vanity and selfishness; and thus, instead of all seeking to edify the rest, each was ambitious of separate distinction! The church became a scene of confusion and disorder, and instead of being profited by its abundance of gifts, was thrown, by their abuse, into schism and sin! The inference from all this, which I wish you to notice, is, I think, obvious: The mere possession of gifts and endowments, which are *capable* of being perverted even by the good, is not *in itself* a ground for exultation. It can only be-

come so after trial and service, when time and fidelity have furnished proofs that the "grace given" has not been "received," or exercised, "in vain." The other illustration, strongly enforcing the same truth, is the parable of the apostle addressed especially to the teachers at Corinth. He takes two men, puts them into the ministry, calls "them builders," supposes each of them to be sincere and upright—(for both of them are received by the Master at last)—and then shows with what a vast difference they may do their work. The men are alike ministers by office, and each is supposed to be a Christian in heart; they have the same station and the same duties; but the one acts, so that in the end "his work remains, and he has a reward;" the other so that "his work is burnt," and he "suffers loss" and is "saved as by fire." He is saved;—he hath real faith, therefore,—a genuine spiritual life in him; his name, so to speak, was "written in heaven," and in that he is permitted ultimately to rejoice; but his whole ministerial life is a failure,—his office and gifts terminate in nothing. Again, I think, the inference is obvious;—a mere induction into that which is *capable* of being so mismanaged, is not *in itself* a ground for rejoicing. We must wait to the end, or for a good while, at least, before exultation can properly begin. "Call no man happy till death." Let no minister exult till near it. The offence which excluded Moses from Palestine, was committed in the last year of his life! It was not till just upon the close of his, that the apostle exchanged his practical caution for certainty and song. He who before had "kept under his body" lest he should fail, then "rejoiced" as he had never done before.—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them also that love His appearing."

Before closing this second series of illustrations, an additional remark may be made, which I think well worthy your serious attention. Observe, then, that not only are there duties and responsibilities, involved in office and gifts, sufficient to make any man grave and serious; and not only is it possible for these to be neglected, or inefficiently attended to, even by good men; but it does so happen, that, from the present condition of human nature, there is great danger of this being the case. This arises from the tendency in men to be dazzled by the external; to attach importance to power and ability distinct from their use: to desire office, elevation, pre-eminence, without regard to their practical obligations; to make self, in some form or other, the central point in their scheme of life,—its satisfaction or honor the central power and motive of action. Human nature is never more than imperfectly sanctified. Its corrupt, or contemptible tastes and tendencies are manifested in the church as well as in the world.—Students, devoted to the highest science, aspiring ultimately to the divinest vocation, may look too much at the outward and secondary, as well those of inferior pursuits. The New Testament is full of examples to admonish and warn. Only think how the disciples before us must have appeared to their Master,—elated as they were with a sort of childish joy at what they achieved, and, at the thought, doubtless, of having been the objects of wonder, and the topic of discourse to the people they had surprised. They lost sight of the great spiritual end of their mission, from the pleasure they felt in the exercise of the powers by which it was to be reached. They were taken up with admiring their accoutrements—the clothes and weapons with which they were furnished and sent forth—instead of being intent on the virtues they had to cultivate, and the work they had to do. What a scene, again, was that, when the two disciples, selfishly eager to get ahead of their brethren, and to secure an advantage by being the first to ask, came to the Master with the ambitious request that they might be chosen to sit, "the one on His right hand, and the other on His left, in His kingdom." To think, too, that the apostles, more than once, had a strife and a controversy "which should be the greatest," and that something of this sort actually occurred on the very evening of the Pascal Supper, and subsequently to Christ's affecting addresses. The Corinthians, also, it may be remembered, not only were distinguished by a variety of gifts, but they were all anxious to have *the very best*—each of them wished to be in possession of something that might invest him with lustre and give him pre-eminence; and this, be it observed, not as a means that God might sanctify to high uses and benevolent aims, but simply for the gratification of his personal vanity. How frequently do we find this spirit checked and rebuked in the New Testament! Jesus took a little child, and setting him in the midst of the apostles, drew from the qualities belonging to childhood, a lesson that might repress and cool their ambition. He took a towel and girded himself,

and washed their feet, and moved amongst them as one that served; and then he told them he had answered the question that interested them so much, "who should be the greatest in the kingdom of heaven?" To be *great* rather than good, is the wish of humanity; a wish that goes with it into the church, and retains its hold of it even when regenerate. It is possible to be ambitious of spiritual gifts—not for the sake of their spiritual use, but for the pleasure which the natural faculties and tastes find in their exercise. Hence the danger, that, without great watchfulness, gifts may be possessed without your thinking of the duties they involve—those duties be consequently neglected, or improperly performed—and *you* exposed to the just censure of rejoicing more "in spirits subject to you," than in your having your "names written in heaven." \* \* \* \* \*

I cannot conclude this address, without requesting you to notice one or two things that are suggested by it, which illustrate the genuine spirit of our religion, or bear on the interests of all who possess it. It is a striking fact, and well worth observing, how, amid the blaze of miracles and prodigies, our Lord and His apostles never lost sight of the sober and the practical. He was never dazzled by the signs and wonders which everywhere surrounded Him, or forgot for a moment the great inward and spiritual ends which were necessary to be accomplished to make humanity loving and obedient. Nor do the apostles, when moving among the many supernatural wonders that distinguished the church in the first age, or when giving utterance to the highest forms of speculative truth, ever, either in speech or writing, disparage, or ignore, plain, downright, practical goodness. They would seem to have preferred preaching the truth to working a miracle; speaking "five words" to the common ear and the common intelligence, to "ten thousand in an unknown tongue;" and from all their flights to the third heaven of doctrinal discovery and high inspiration, they always return to the ordinary world and the common virtue of every-day life. It is worth remarking, too, that *that* which was selected and eulogized by Christ as the ground of apostolic joy, is nothing of the nature of an apostolic distinction, but just the possession of that spiritual and inward life, which is the common endowment of all who believe. Ministers and people may differ in many things. In office and gifts, honor and pre-eminence, the "guides" of the church may possess an advantage; but the highest and the most distinguished of them all, can only rejoice, with a becoming joy, in those principles and in that life which belong to them as believers, and belong to the general body of the faithful. Observe, also, how the respective tendencies of ecclesiastical systems, and the delusive errors of opposite sects, are exposed and corrected by the subject before you. One party idolizes a creed, another a communion: one attaches importance to true thought, another to the reception of valid sacraments; one rejoices in an orthodox opinion, another that he is permitted to approach the altar; a right understanding of our Lord's words would fix the attention of *both* parties upon something else. Right belief is very important; it is a good thing to be in visible fellowship with a true church; but these things are only means to ends; secondary advantages on which the attention must not terminate, and from which, in themselves considered, rational rejoicing cannot spring. Light without love is not religion; spiritual advantages, in rites and sacraments, are not, in themselves, spiritual life. "Knowledge puffeth up, but love buildeth up;" one inflates, the other edifies. Judas might partake of the Lord's Supper, blessed and administered by the Lord himself, and receive no benefit from the Divine institution. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The entire spirit and teaching of Scripture are in constant harmony with statements like this. The whole Church, as well as the ministry, are required to distinguish between the outward and the inward—the sign and the substance—spirit and form—gift and grace—external advantage and actual character; in other words, between "casting out devils" and working wonders, and "having their names written in heaven."

At the same meeting, Dr. CAMPBELL made some remarks, an extract from which is annexed. It is worthy of consideration.

In the meantime, we—the Church of God in all its branches—are but a small minority. I trust that advance is being made. One word more suffer me, with all respect, to utter: I say, then, beware of the pride of Letters. (Hear, hear.) There is great danger of this in a high state of civilization. As much literature as you please: make as many Parsons and Baccans as you can; but give your men the old Methodist spirit. Provide for the Churches men that will not be ashamed to preach at the market-cross, in the highway, in the school-

room, or the stable—places where I have many a time preached. Give us men that can do such rough work. (Hear, hear, and cheers.) The professors are all well able to discharge their several duties; but God send down among them more and more of prophet-like simplicity and power, that the young men under their care be not filled and puffed up with pride. Give us men of the old stamp with all the new improvements. Give us polished, brilliant men, that will lighten while they thunder; but let them feel that their business is to seek the salvation of souls. A young man, who was torn between his friends and his conscience, once wrote to Whitefield, his spiritual father, on the subject of taking a degree before he commenced preaching, when that noble man replied, "The highest degree on earth is to be a mobbed, stoned, pelted, Methodist preacher." (Hear, and laughter.) You may be dead, and damned for neglecting perishing souls before you get a degree; go and preach the Gospel. One word with respect to this matter of degrees. I confess to have been by no means one of those who intensely rejoice in the affiliation of this and the other colleges with the London University. In one view, the thing is all very well; but I look at it in another view, and my fear is, lest it should present strong temptations to the young men, to neglect the primary for the secondary, the essential for the ornamental. Young men of even but moderate powers may shine in one particular department of knowledge, if the attention and effort are solely concentrated upon it; but I fear lest they should consume the midnight oil, waste their strength, and impair their health by seeking a degree which would be dearly bought at the expense of higher attainments. Besides, they are going to speak English, not Latin; they have to teach justification by faith in the Son of God, and not the mathematics. (Hear, hear.) The great thing is to impress the young men with the fact, that their one great business is to turn men to righteousness; and to this end they must have a general and deep knowledge of men and things. Dr. Johnson has finely observed, that you may live with a man for half a life-time without becoming acquainted with his knowledge of hydrostatics or astronomy; but his moral and prudential knowledge immediately appears. If men with special parts, and from having enjoyed early advantages, can take degrees easily, and without neglecting higher and more important objects, let them do so by all means; but let them rather seek to attain to that character by which the Holy Ghost will estimate them—(hear, hear.)—let them become polished shafts in his hand, that they may succeed in "turning men from darkness to light, and from the power of Satan unto God." You will excuse my freedom. I have spoken all that was in my heart; and, like our good brother in Germany, I feel all the more comfort, now that I have disburdened my conscience.

### Conversion of the Jews.

We have given several articles on this subject from the pen of Rev. E. M. Dodd, missionary at Salonica, in which we saw nothing to dissent from. The design of these articles is to show that all men, Jews and Gentiles occupy a similar relation to God, and that no one race as a race is shut out more than others, if they will only repent and believe the gospel. We give below another of his articles from the N. Y. Evangelist, which likewise, as we conceive presents the Bible view of the question, with the exception of the final conversion of that and of all nations. We hold that the Jews are as properly subjects of missionary efforts as any people; that Christians can be no more excused in their case than in others from the command to preach the gospel in all the world to every creature; that they may preach to them with as rational hope of success, and that we may expect all such labors will be sufficiently blessed, to warrant the most energetic efforts and the most lavish expenditure of men and money, in attempting the salvation of dying men. Yet the church will ever be only a *remnant* gathered out of all nations, as it has been in all past times, until the Husbandman shall himself come, gather out of his kingdom all things that offend and those who do iniquity, and cause the righteous to shine as the sun in the kingdom of their Father.

#### JEWS NOT CAST AWAY.

We now come to our second question—"Do the Jews rest under any peculiar curse, which renders them more unlikely subjects of gospel grace, and their immediate conversion more improbable than that of the Gentiles?"

All Christians are agreed in expecting the Jews' conversion; but there is an undefined



infidelity among Christians, with regard to their immediate conversion and present labor among them.

When this exists, it may usually be attributed to a belief, more or less definite, varying from a vague idea to a settled conviction, that the Jews, as a people, are under a special curse of judicial blindness and hardness of heart, given over by God to believe a lie, because of the crucifixion of Christ.

Consequently, although God may magnify his mercy in the conversion of individuals from among them, we are not to expect any such success as to warrant special missionary labor in their behalf; but should rather leave them in the hands of God and his sovereign mercy.

In short, the responsibility is thrown upon God, and we are free.

The agreement between this conclusion and the sloth of our carnal hearts, should cast some doubt upon it, and lead us carefully to examine its foundation.

The passages from which it is drawn are mostly Isa. 6:9-13—"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them"—and Rom. 11, where Paul speaks of "the casting away of them," their being "broken off," &c.

Concerning the passage in Isaiah, it is very clear that it was not the whole people who were given over by God. In the same chapter, and more clearly elsewhere, Isaiah speaks of the "remnant" whom God had left them; the "holly seed." This "remnant" is continually kept in view by the prophets, and assured of God's favor and love; all the promises and encouragements are addressed to them. To them, the "poor of the flock," as Zechariah calls them, Jesus appeared, and they received and loved him.

It was, then, a part of the people, the larger part indeed, whom God left to hardness of heart and blindness of mind. And is this peculiar to Jews? Has not God treated all nations the same? What has the church of God ever been in the world save a "remnant," while the great mass of men are left to hardness of heart and eternal ruin.

This language, instead of being any peculiar curse of the Jews, is but the special mention and application to that generation of that general truth, that the true Israel is a small remnant; that they are few who walk in the narrow way; while the great mass, left of God to blindness and hardness of heart, go in the broad road to death.

But let us pass into the still clearer light of the New Testament. The other passage referred to is found in Rom. 11, and here it would seem as if Paul, afraid of being misunderstood, had taken special pains to guard against this misinterpretation.—"Hath God cast away his people? God forbid! for I also am an Israelite."

Paul, as a converted Jew, was a standing proof that God had not; and then, quoting from Kings and Isaiah, where the "seven thousand" and the "remnant" are spoken of, he says, "Even so then, at this present time, there is a remnant according to the election of grace." "Israel" (the race) "hath not obtained that which he seeketh after; but the election hath obtained it, and the rest were blinded," just as we know true among us. "And if some of the branches (not all) were broken off, and thou, being a wild olive tree, wert grafted in among them"—i. e. among the Jewish branches left. "For I would not have you ignorant, brethren, that blindness, in part, hath happened to Israel, till the fullness of the Gentiles be come in."

Paul's doctrine and aim seem to be this: He is combatting two opposite errors:

1st. In chapters ninth and tenth, that of the Jews, who thought themselves God's people by divine right, and a kind of patriarchal "succession;" and 2nd, that of the Gentiles, who thought the Jews cast away and cursed.

In chapters nine and ten he shows that before Christ the Jews were God's people only in name, that all the time a remnant alone was truly God's; and, therefore, mere connection with the race, blood-descent, ensured none of God's favor.

In chapter eleven he shows that this "remnant" is not cut off nor cast away under the gospel; that only the ungodly portion were cut off from their nominal, visible connection with God's church, and the peculiar privileges which that relation gave them. These dead branches were cut off from the olive tree, in order that Gentile branches might be grafted in in their place, and thus "their fall was the riches of the world."

Whereas, before Christ the Jewish nation, good and bad, had enjoyed all the light of God's word and privileges of his church, while the Gentiles were all in darkness; now there was to be a more equal distribution according to the gospel law.

That light was removed from the ungodly portion, making a "blindness in part," and

given to a remnant among the Gentiles, who should hold it along with the godly Jews—bringing Jews and Gentiles to a level; and he says this equality should continue. Just as long as a remnant alone of Gentiles were in the church, so long should only a remnant of Jews share its light—i. e., The "blindness in part" should continue among Jews until the fullness of the Gentiles should come in."

All this "blindness," and "cutting off," and "casting away," is predicated of the ungodly Jews alone, the dead branches, and no more declares a reprobation and peculiar curse of the race, than the excommunication of ungodly members of a church shows the reprobation of a whole church by God.

The apostles evidently did not think the Jews under any such curse. According to the command of Christ, they "began at Jerusalem" to preach the gospel, and three thousand Jews were converted on the day of Pentecost, no one hindering; wherever they went they preached first to Jews, and from them were their first converts; and we have reason to believe that as large a proportion of that generation of Jews were converted as can now be found pious in any Christian land. But on whom should the curse of blindness fall, if not upon the very generation that crucified Christ?

As the spirit of anti-Christ entered the church conversions ceased, both among Jews and Gentiles, till the Reformation.

It is worthy of notice that when missions to the heathen were first proposed, precisely the same objections were made by the church: viz. "God has given them over to blindness; we must not interfere with his decrees; let us submissively wait his time." That excuse is now seldom heard concerning the heathen; when shall it cease concerning the Jew, to whom it has just as little application?

### The Church and the World.

In these times of excitement in behalf of the cause of political freedom, we gain an argument in behalf of the spread of the gospel which we would do well to improve. "The children of this world are wiser in their generation than the children of light." The apostle of political liberty carries with him all hearts and all voices; but what attention is bestowed upon him who comes among us to plead in behalf of not a nation only, but a world literally lying in bondage to sin and Satan? Who has as yet listened to the Macedonian cry from Borneo, and gone over to assist those devoted men laboring to bring the benighted Dyaks into the light and liberty of the gospel? Has not a missionary been among us for months, making efforts to get one or two more to go to that dark region and help him? The harvest, it is said, is plenty, but the laborers—where are they? Not a man can be obtained by the devoted brother now among us, nor even by the American Board itself. The dignity of the missionary enterprise seems to be lost sight of; and the more of political stir we have among us, the more it is cast into the shade. Even in our very midst, we cannot help thinking the ways of Zion mourn, and comparatively few come up to her solemn feasts. And were it not for the overruling providence of God, and his promise that he will be with his Church and people to the end of the world, we might be disposed to sit down in despair, and say that we were a people forsaken in a spiritual point of view, though triumphant on the tide of national prosperity.

Should a missionary from China or the dark regions of India now come among us, and tell us of a people who, by millions, were consuming their idols, and had broken in pieces the great Juggernaut, under whose wheels so many thousands in times past have been crushed to death; that there, in those once dark regions, there were now "fields white for the harvest;" how comparatively few would buckle on the armor, or go to thrust in the sickle! This has been called by a great writer "the glory of the age;" and glory it certainly is to every soldier who enlists in such a cause. But to make achievements worthy of the gospel and of its value to mankind, we must take an example from the children of this generation, whose whole souls are carried away by the eloquence of a great leader in the cause of national freedom. The halo of glory that encircles the brow of the warrior belongs not to the humble missionary of the cross. But let us remember that, where there are "garments rolled in blood," they are bedewed also with the tears of the widow and the orphan. Who that has ever seen the wreck of the battle-field, strewn with the dead and dying, could dispassionately feel elated or satisfied with such glory, even with all the adventitious aid of martial music and the cannon's roar? It is said that seventy thousand Austrians fell in the Hungarian struggle; and we may safely conclude, an equal number of Hungarians. How many years of even the alleged oppression of Austria would it have required to destroy such a host? We ask for a

war in which there is "no discharge;" but the warfare is bloodless, because the "weapons are not carnal," although mighty through God to the pulling down of the strong holds of sin and Satan. We fear that even at home the enemy is coming in like a flood. Christian Intelligencer.

### Autumn Musings.

The season of the falling leaf is peculiarly friendly to thoughtfulness and meditation. In the spring all is impulse, life and action. Our pulses leap to the waking heart of nature. We feel like joining the rush of the streams; we revel in the elastic energies of the youth of the year. In the summer our spirits are all fervid and glowing, like a noon of July. But when sober autumn comes, and, taking us by the hand, leads us out over the brown fields and through the russet woods, pointing us to the withered herbage beneath our feet, and "the forest rain" of falling leaves from overhead, it seems to be its mission from the sender to cool our ardor in life's hot pursuits, and dispose our minds to serious and solemn reflection.

The seasons of the year have a higher significance than just to regulate the labors of the husbandman and guide the flight of migratory birds. The spring is more than the time to plough and sow; the summer more than the time to till and reap; the autumn has other offices than to shake its ripe fruits into our lap; the winter, than to rest and recruit the soil and to make us snow paths. Not only are they all vocal of God, and eloquent in his praises, but they are intimately connected with our training as moral beings, and furnish us hints and symbols of the grandest moral lessons. Else why, by the links of our material nature, are our souls brought into such closeness of contact with the outer world? why is there such a powerful and mysterious sympathy between our spiritual, our inner life, and these changeable aspects of nature? Must we not understand that the Author of our being has written truths for us in the many-leaved volume of his works, which, if we diligently gather them, will enrich our minds and improve our hearts?

We hear, then, in the autumn winds a plaintive sigh over man's lost innocence—the moan of the elements for the primal curse. The correspondence of nature with man's moral history, is a truth, we think, fully certified in the Scriptures of inspiration. When we read in the sentence pronounced after the fall, "cursed is the ground for thy sake, . . . thorns also and thistles shall it bring forth to thee," and then, walking abroad, tread everywhere on the thistle, and feel everywhere the sharpness of the thorn, we cannot think this is figurative language. We must believe the earth suffered change and loss as the fruit of the great moral disaster; that it was refitted, and furnished with new adaptations, for the second trial of the race. This is not the state of things in which the Tempter found the first dwellers on the earth. There were no withered leaves in Paradise, no frosts were there, no chill winds. The happy pair whose home it was, stood up uncovered by night and by day in the soft airs of that Eden clime. It was when God sent them forth, after the sin, into the wilderness, that he clothed them in the robing of furs. These frosts of ours, this dying grass, the sere and yellow leaves, these sighing gales, are testimonials of a great historic truth. They are continual reminders of man's first disobedience. These melancholy winds of the season lift up a wailing for the lost glory and purity of our first estate. This is one secret of the sombre hue which the gray sky of autumn ever throws over the spirit. It will not let us forget that we are sons and daughters of a ruined race.

The autumn again serves to illustrate the instability of human power and greatness. "All flesh is as grass, and all the glory of man as the flower of grass." "We do all fade as a leaf."

How changed the fields since the early spring robed them in green! The starting blade put on a living freshness. The verdure deepened as the footsteps of May went by. Like emerald waves it rolled in rich luxuriance before the summer breezes. The autumn frosts came down, and all is withered and dead. There was a crimson bud on its stem. Sunshine and soft showers opened it into a full bloom. The breath of morning, moist with dews, paused to inhale its fragrance. The autumn wind arose and scattered its leaves afar, and none now can find a trace of its beauty and sweetness. There was a green leaf waving on its branch in the spring months. There it fluttered in the summer breeze; it made shade in the summer sunshine; it sheltered the young fruit that grew beneath it, and the bird that sung under its canopy. The first frost kissed it, and yet it did not droop, but only blushed. A ruder touch, and it began to shrink; another, and it faded to a pale, sickly hue, and the next sighing of the gale bore it from its parent stem and laid it beside its dead fellows. Such, say both prophet and apostle, are the beauty and glory of man.

His fresh, young vigor seems inexhaustible; the strength of his prime bids defiance to decay; but the frost of gathering years touches him at length; the weight of care bows him down; infirmity drains him of his vigor; he withers under the blight of disease, and is found no more among the places that knew him.

Wealth and honors are only for a summer season. Eagerly may we hoard earthly good, as though laying up a portion for eternity. We may climb to the pinnacle of fortune, we may crowd our mansions with ministrations of pleasure, but it is all fading and transitory. It will not endure. Worldly splendor and glory are short-lived. They will wither quickly, like the dying herbage; they will be blown away like the summer flower and dead leaves.

This lesson of our own frailty and the transitory nature of all we glory in, is one of the most impressive lessons of the waning year. We are to commune with ourselves in the autumn fields.—"Soon, like the withered grass, will my strength and grace be gone. I shall be swept away by the next breath of time, like that fluttering leaf. All I have gathered around me to enrich my lot will fade and fall away like those scattered roses." What can there be like the sense of this to check our giddy chase of the world?

And again, the lesson is of earth's fading joys. In this season there is a peculiar and pensive habit of thought thrown over the mind. All life seems declining. The birds, with whose plumage and notes we have become familiar, leave one by one their summer haunts. Some widowed songster pipes a solitary lay in some grove whence his companions have fled, and its solitariness makes it sadder than silence. The leaves are fading and falling; the grass sounds crisp under our morning footsteps; the harvests are gathered and the fields are bare; and we sing with the poet,

"The melancholy days are come, the saddest of the year."

Even the "calm, mild days" that yet linger with us, have, in their pale sunshine and soft, hazy sky, a dreamy pensiveness which the mind is quick to catch, and to which all its sympathies are attuned; and the themes which our thoughts revolve in such mood are naturally of departed pleasures and sundered ties.

"And then I think of one who in her youthful beauty died, The fair, meek blossom that grew up and faded by my side. In the cold, moist earth we laid her when the forest cast the leaf."

And we wept that one so lovely should have a life so brief. Yet not unmeet it was that one like that young friend of ours, So gentle and so beautiful, should perish with the flowers."

So we think of young days fled; of early scenes, that come no more; of morning companions, who long ago left our side; of youthful dreams, from which we have awakened; of cherished hopes, now blighted; of loved ones dead, with whom we had trusted to walk all the length of life's pilgrim path, and drop a tear to memory.

And out of these thoughts there awakens within us the sense of immortal wants. The conviction is on the heart that the good this world has to offer cannot satisfy. There comes upon us an undefined, vague sense of want—a longing for something higher, purer, more enduring than this world can give—a thirst for immortal pleasures. The heart, if unrenewed, feels, in this pensive hour, the sadness of its unprovided state, sighs for solid bliss and permanent hopes, and sickens of all the vain and passing show of time. This is an influence lent to the season by its Author, that it may conduct the empty and pining soul, sorrowful because sinful, to Him, to be pardoned, sanctified, gladdened, and made the heir of eternal blessedness. Congregationalist.

### The Dead Sea.

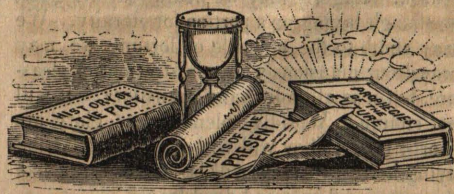
Mr. Robert J. Graves, M. D., has communicated to the Edinburgh "Philosophical Journal" a very interesting article on the causes why the waters of the Dead Sea are destitute of fish, and other marine animals. The Dead Sea contains no living thing within its fatal boundaries, yet this salt sea, so famous in story, is supplied with water from fresh water rivers, which abound in fish and vegetables. The surface of the Dead Sea is 1300 feet below the level of the Mediterranean, is 1000 feet deep, 60 miles long, and nine broad. It receives all the waters of the Sea of Galilee. A correct chart of this old lake was never given to the world until the expedition under Lieut. Lynch surveyed it. The full credit of this important fact is given to our country by Mr. Graves. It had been stated by Dr. Robinson and Mr. Warburton, that the shores of the Dead Sea were non-volcanic, but the expedition brought some specimens of lava and scoria, thus refuting former accounts.

There is another sea in the world just like the Dead Sea of Sodom, this is the Great Salt Lake of the Mormon country, discovered and explored by Lieut. Fremont. This lake contains no living thing within its bosom, and it also receives the fresh waters of Lake Utah.

The waters of the Dead Sea of Jordan contain 24 per cent. of saline matter, consisting of chlorides of potassium, sodium, calcium, mag-



nesium, iron, manganese, with bromide of magnesium. This saline impregnation accounts for the absence of all vegetables and animal life. The waters of the Great American Salt Lake are nearly of the same composition, and present similar phenomena to that of the Sea of Sodom.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 27, 1851.

All readers of the HERALD are most earnestly besought to give a room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

### CONVERSION OF THE JEWS.

In another part of the paper will be found another article from Mr. Dobb, missionary to Salonica. A still later article from his pen is respecting the time of their conversion. He says:

We now come to our third question, as proposed in the beginning of these letters: "What is the comparative probability of the early conversion of the Jews?"

1st. Do the Scriptures speak positively upon the subject? From two passages in Romans, (Rom. 11: 15, 25,) directly opposite conclusions have been drawn with regard to it. Both cannot be true. But the two taken together, seem to teach that some of the Jews would remain in blindness, until great multitudes of heathen should be brought in; (and perhaps Paul, from his stand-point in the first century, would consider that now accomplished;) and second, that the general conversion of the Jews should have a great effect upon the conversion of the heathen.

The idea naturally drawn from the 15th verse, that the general conversion of the Jews would precede that of the heathen, does not necessarily contradict the 25th verse; if we consider the meaning of "fullness" and "blindness in part." But is there no other light upon this point? We think there is. What we can see of some of the principles of God's dealings with men, connected with the present state of the Jews, we think throws light upon it.

Although God is a sovereign, and "has mercy on whom he will," we may observe some general laws, which regulate the bestowment of his free grace. One of these is, that it is more frequently bestowed upon those who are in some degree prepared for it. As in the case of the rich young man who came to Christ, there are degrees of proximity to the kingdom of heaven, among those who are out of it, and it consists in this preparation for it.

We will speak of two things as marking this state of preparation.

He then specifies their religious knowledge, and their moral condition; from both of which, he argues, "we might expect the conversion of the Jews, before that of the heathen." He then closes as follows:

"They are beloved for their fathers' sake." "The promise is to you and your children." So it is with nations; those, whose fathers loved God, are beloved, and peculiarly hopeful.

Such are the Jews: of them Paul says, "They are beloved for the fathers' sake." Because of this, the apostles were commanded to "begin at Jerusalem," to preach the gospel; and because of this, we have so many precious promises in the Scriptures concerning the conversion of the Jews, such as, "They shall look upon me whom they have pierced."

From all these considerations, we think we have reason to expect the early conversion of the Jews; earlier than that of the great mass of the heathen nations. As we have seen, there are no obstacles to their conversion, that are not common to all; and these common obstacles are lighter with them than with the heathen.

And what is the duty of the church, in view of those things? Is it not to rise up at once, and take possession of the land? to enter at once upon this peculiarly promising and interesting field?

There are many things in the present state of the Jews, which show that it is time to work. The harvest is ripe; and reaping cannot be put off much longer, if we would gather the wheat into the Lord's garner.

Disappointed in the coming of Messiah; sick with hope deferred; groaning under the oppression of the idol shepherds, who devour the flock, they are looking and waiting for something new.

They must soon receive the New Testament, or reject the Old; become Christians or infidels. Which shall it be? Let the Church answer.

The passages in Romans referred to, are, we believe the only ones in the New Testament ever quoted to prove the conversion of the Jews. Mr. Dobb, lays much less stress on these, than is usually done. These texts, omitting the words in italics which are not in the original, read as follows:

"For if the casting away of them be the recon-

ceding of the world, what the receiving but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Rom. 11:15, 25.

Any one who will read attentively the entire chapter, we think must see that PAUL in the 15th verse is comparing what was then present, with what would then have been, had the whole nation embraced the gospel, instead of the few who believed. Consequently he is not speaking of any future restoration. It is not therefore in harmony with the 25th verse, where it is positively asserted that their blindness will continue in part until the fullness of the Gentiles is accomplished. Our comments on the word "fullness" we shall reserve to the close of the article.

We attach no great importance to their present moral or religious interests—particularly as Mr. Dobb has specified no instances of progressive reformation among them. From acts within our knowledge we have supposed that in this country, the great body of them are becoming infidel. And though they are beloved for their fathers' sake, it does not follow that those of this, or of any future generation will be more beloved on that account, than those of past generations have been, or than those of PAUL's day were. Because they were then thus beloved, the first proclamation of the gospel was made to them; but because they rejected it, the apostles turned to the Gentiles. So will God turn away from all who finally reject the gospel.

The other promise quoted, that they shall look unto him whom they pierced, is to us no evidence of a future looking, that promise having been quoted by an inspired evangelist, and affirmed to be fulfilled at the crucifixion. We are disappointed that so little scripture is referred to by Mr. Dobb. Below we give some remarks on the word fullness.

#### PLEROMA, OR FULLNESS OF THE JEWS.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!—Blindness in part has happened unto Israel, until the fullness of the Gentiles be come in."—Rom. 11:12, 25."

In a few words let us search the meaning of the above passage. That it is obscure, the diversity of views respecting it is evidence. And the obscurity seems to lie in the sense of that word, *pleroma*, rendered "fullness" in the text. What means the *pleroma* of the Jews, and the *pleroma* of the Gentiles?

According to GREENFIELD's Greek Concordance, the word *pleroma* occurs fourteen times in the New Testament, in the following places:

In Matt. 9:16, and in Mark 2:21, in the parable of the old garment tattered and patched with new cloth, where *pleroma* implies the patch.

In Mark 8:20, it expresses the fullness of baskets of fragments. In the above instances the sense of the word *pleroma* seems to be completion, complement, full quantity.

It next occurs in John 1:16: "Of his *pleroma*, or of fullness, have we all received, and grace for grace." Here it seems to mean full quality or perfection, an attribute of God.

It next occurs in our text; and again Rom. 13:19, "love is the *pleroma*, or fulfilling of the law." And in Rom. 15:29, "I shall come in the *pleroma*, or fullness, of the blessing of the Gospel of CHRIST." And in 1 Cor. 10:26, "For the earth is the LORD's, and the *pleroma*, or fullness, thereof." The sense in the above passages seems to be completion, full measure.

Again, in Gal. 4:4, "But when the *pleroma*, or fullness, of time was come, God sent forth his Son." And Eph. 1:10, "That in the dispensation of the *pleroma*, or fullness, of times, he might gather together in one all things in CHRIST, both which are in heaven and which are on the earth, in him." In these two passages, *pleroma* seems to mean fullness in the sense of end; the completion of any time being the end of that time.

"The fullness of him that filleth all in all."—Eph. 1:23.

"That ye might be filled with all the fullness of God."—Eph. 3:19.

"Unto the measure of the stature of the fullness of CHRIST."—Eph. 4:13.

"In him should all fullness dwell."—Col. 1:19.

"For in him dwelleth all the fullness of the God-head bodily."—Col. 2:9.

In the last five instances, the word *pleroma*, translated fullness, seems to signify perfection, an attribute of God.

For the use of the word *pleroma* in these twelve places, we may be assisted to understand its meaning in the only two remaining, found in the text.

When applied to persons or character, the word seems to signify fullness in the sense of quality, i. e., perfection; when applied to things, it signifies fullness in the sense of quantity, full measure; and when applied to times, it seems to signify fullness in the sense of completion, or end of the times.

The question is, in which or what sense is it to be

understood in the text? What is the *pleroma*, or fullness, of the Jews? And what is the *pleroma*, or fullness, of the Gentiles?

1. Of the Jews. Does the *pleroma* of the Jews apply to their personal character or quality? Then it would seem to express the perfection of that character in a heavenly sense; full quality, perfection, an attribute of God.

Does it apply to their times? Then it would seem to imply the end of their times. The fullness of a time is the end of that time.

Does it apply to their number, or quantity? Then it would express the completion of that number or quantity; full measure.

In one or the other, or all of these senses, it does probably apply to the Jews, and it seems to apply mainly to their character or quality; and also to their times and quantity. For,

The apostle has spoken of their "fall" and "the diminishing of them," which is to be understood religiously of their quality and depravity, and not physically or politically of their quantity or number, or national power.\*

"The fall of them," (to *paraploia autoon*) means "their transgression," in the sense of ADAM's fall, or transgression; and "the diminishing of them," (to *etema autoon*), means "their fault," in the sense of depravity. It is of their conduct and character the apostle is speaking, when he names their *paraploia* and their *etema*, their transgression and depravity; and it is of their conduct and character he speaks when he also names (to *pleroma autoon*) their fullness. So that "fullness," in Rom. 11:12, conclusively to my mind, is to be understood of the character of the Jews, in the sense of full quality, heavenly perfection, an attribute of God. But this fullness is only by faith, now in the fullness of time it will come in fact. "In the dispensation of the fullness of times," the blindness of the Jews will be cured, their "deliverer" will "turn away ungodliness from Jacob," and "take away their sins," according to this same chapter of Romans, verse 26 and the rest.

The apostle reasons from their sin to their perfection. Their sin and depravity of the Jews opened the way of salvation to the Gentiles; how much more shall the perfection of Israel open the way of salvation. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The apostle argues from the less to the greater: if the LORD's rejection of the Jews be made the adoption of Christendom into his favor, what will their restoration be, if not the resurrection of the dead and the marriage supper of the Lamb? This I humbly take to be the meaning of the apostle. I know it is surrounded with difficulties; but I am not at liberty to alter the text, to make it read as "life from the dead," in order to escape from the force of the conclusion which the apostle draws.

It is no hyperbole to say, if the offence of the Jews be the riches of the world, and their transgression be the riches of the Gentiles, that their perfect obedience will open the gates of heaven for the risen dead. If their fault in rejecting CHRIST be the riches of the Gentiles, it may well be that their perfect reception of him will overflow with benefits to the sleeping dead. If the rejection of them be the occasion of the reconciling of the world, the restoration of them may also be the occasion of the crowning of the saints. And the apostle intimates as much, when he places it in the time of "the fullness of the Gentiles," when "all Israel shall be saved: as it is written, there shall come out of Zion the deliverer." No coming remained at the time when the apostle wrote, but the second time, without sin unto salvation, when all that are in the graves shall hear the voice of the Son of man and come forth.

When He that will come has come, He will save all Israel, and perfect them with his fullness, when He takes away their sins; but this would seem to be only in heaven and eternal life, where neither *paraploia* or *etema*, offence nor fault, can enter, come, or happen. At the same time is the fullness of the Gentiles to come in; they are not left out of the kingdom. The end of their time is their fullness; after their fullness is come in, no more can enter; otherwise full is not full, which is absurd. The end of their time is the beginning of "the dispensation of the fullness of times," in "life from the dead." Then all things in CHRIST, both in heaven and earth, are to be gathered together in CHRIST, constituting the *pleroma* of Him that filleth all in all. O glorious day! O happy hour!

"How long, dear Saviour, O how long,  
Shall this bright hour delay."

\* The word rendered "fall" is *paraploia*, which according to GREENFIELD, occurs twenty-one times in the New Testament, and is, in every other place but this chapter, translated "offence, sin, or transgression," and in that sense, "fall of them," in the text, is explained by "their offence," "their sin, or transgression." So likewise the word *etema*, translated "the diminishing" of them, occurs, according to GREENFIELD, in one other place only in the New Testament, viz., 1 Cor. 6:7, where it is translated "a fault." Let our text so be translated, and it would read, "If their offence be the riches of the world, and their fault the riches of the Gentiles, how much more their fullness." To carry out the construction of the words "offence" and "fault," "fullness" must be taken in the sense of perfection, full quality.

### THE MISSION OF KOSSUTH.

The purposes of KOSSUTH seem now to be fully developed by his numerous speeches and addresses since he has come among us. It is nothing less than to get "effective aid" from this government to protect Hungary against Russian interference in its expected struggle to cast off the Austrian yoke. If diplomacy will do this, well and good. If that fails, he expects that powder and ball, armies and navies will be put in requisition; and that the diplomacy will be made effectual, only as it is shown that it will be backed up by those more effective instrumentalities. Strip KOSSUTH's speeches of their nicely worded rhetoric and they amount precisely to this.

It is natural that the heart of every lover of liberty should beat with interest in favor of oppressed Hungary. But while sympathizing with the down-trodden, the idea of taking up arms and bearding the combined armies of Russia and Austria, is entirely another affair. Our government cannot thus assist him, without reversing its entire policy from its commencement, and engendering a spirit of war, which it would be difficult ever to allay.

M. KOSSUTH is no doubt a great, a gifted, a patriotic, high-minded and sincere man; and he is worthy of being received with marked respect; but some of the speeches addressed to him, exhibit evidences of man-worship, which is not consistent with the professions of those who thus adulate him. The following extract from the Boston Traveller of the 16th inst. presents some almost blasphemous expressions in relation to him by some of the N. Y. clergy. It says:

Some of the clergymen of New York, last Sabbath, occupied the time usually devoted to the worship of God, in exhorting their hearers to worship the Hungarian idol. Rev. Mr. Eddy, pastor of the Cannon-street Baptist church, spoke of Kossuth as "the man raised up by God for these times," and said that "his great mission was so linked with Christianity, and so identified with it, that every Christian could but feel a lively interest in his success. His language was that of Christianity; and his preservation and reception in the United States were evidences that he was set up by Jehovah for a glorious purpose. It was impossible to read his speeches and prayers without seeing that he was God's man for the times. Rev. Mr. Corey, of the Baptist church in Twelfth-street, considered the coming of Kossuth as illustrative of the second coming of Christ. He compared the Hungarian exile to Cyrus, whom God raised up and called to liberate the Jews. Christ, he said, had his Judas, and Kossuth his Gorgey. The "opposition to Kossuth, from the highest station in the church down to the kitchen maid, was because of his religious principle!" The church might bow down to Kossuth, as an instrument in the hands of God. The reception of Christ in Jerusalem was compared to the reception of Kossuth in New York, which was "the second coming of the Saviour of the world!" Our readers will bear in mind that this harangue was a pulpit exercise of the house of God, and not a speech at the dinner table of the Irving House. Rev. Mr. Geisenhainer, of the Evangelical Lutheran Church, 6th Avenue, appealed to his hearers on behalf of the Kossuth loan.

We are not particularly surprised at such expressions from those who look for the kingdom of God to be set up in this world.

The following extract from the speech of the Rev. HENRY WARD BEECHER, also contains some very reprehensible remarks. It does not become a clergyman to play on words, and use expressions which in ordinary conversation would be considered profane. It is but a few weeks since he felt compelled to deny in the columns of the N. Y. Independent, that he commenced a sermon one Sabbath in July last with the phrase, "It is damned hot;" and his present play on that word, really needs an apology. He boldly countenances war, if that shall be needed to accomplish the end. He a minister, professedly, of the Prince of peace, holds up war, under certain circumstances, as a Christian duty—the first time that we have ever seen where such a monstrous proposition was defended by a minister. One would almost be inclined to believe that he regarded the establishment of civil and religious liberty as the setting up of the kingdom of God for which he prays. And he would establish peace on the earth by fighting for it. We give the following extract from his speech at the KOSSUTH celebration, as a sign of the times:

There are revolutionary societies, too, established in this country, which have their missions not only in France, but in Asia, Persia, Arabia—in almost every part of Europe, and all over the world.—There is the Bible Society also, one of the most revolutionary organizations in the world. Do not think I mean a play upon words. Why, the whole New Testament itself gives more bomb-shells, more rockets, more devastating elements against the power of despots, than all other books taken together. And that man who sends a Bible or a Protestant minister, to preach the Bible, is a missionary of revolution. This is no figure of speech. Every step of progress that that man makes is preparing that people for civil and religious liberty, as the sun is preparing the tree for blossoms and fruit when it warms the earth and its roots, and causes its buds to shoot. Now having interfered thus far, shall we begin to talk about backing out, when there is required a little pluck—as the English call it? [Cheers.] So long



as it is safe, you can fight, you are a little addicted to peace principles. [Laughter.] So long as it is safe, you are willing to send your missionaries, and all our pious men may read to our audiences, and our most conservative men may wipe their eyes and cry "Blessed be God!" [Loud cheering.] Gentlemen, I am a little like a river, so that if you stop me by cheers, it dams me up, and I don't want to be dammed! [Great laughter.] Therefore I hope you will not cheer. [Cries of "go on," "go on."] I say that while we rejoice—even the most conservative of us—in all this early interference, which I believe God directs and prospers, will you shrink when the tug of war appears? Have not the husbandmen gone out and sown the seed broadcast, and has not the seed sprung up and flourished, and grown green, and from green to yellow, and will you not now come and aid to reap the harvest? If men are ashamed to reap, they should be ashamed to sow. Either stop praying "Thy kingdom come," or else when it does come, recognize it! [Laughter and cheers.] For my own part, gentlemen, I have no sympathy whatever with those who believe that it is our chief duty to talk bravely, but take good care when the time comes not to do anything.

That seems to be the motto of a school that has recently risen up. God grant that it may be crippled in both its legs, so that it can't stand. [Cheers.] On the contrary, I believe that the doctrine contained in the legacy of WASHINGTON. I declare that no man can act on the policy of his farewell address, who adopts the motto of this conservative school. That is not the doctrine of the Bible. The doctrine of the Bible teaches that those who are strong, shall bear the infirmities of the weak. Therefore it is that we are taught in early life these principles by our fathers and our mothers, and that child who would run away and leave his infant sister exposed to danger in the street, because he did not like the doctrine of intervention, would not be tolerated long by one of his own household. What mother would tolerate such a viper? Nay, the family teaches us in the beginning of life, that this is manly to defend the weak. That those who are strong should see to it, that the weak are kept from aggression and harm. When we come into the church, the same thing is taught, still more strongly. Now we must do what we have been taught in the family, and in the church, and we ask in God's name, "shall a nation, when it is called on to repress the same doctrine, turn around and suck its own thumb?" [Laughter.] It would be mean in a boy—in a child. It would be most contemptibly mean in a man, and I say it is most abominably and audaciously mean in a nation.

Now, gentlemen, you will ask me, "Do you believe in interfering?" I believe in interfering, and how, I will tell you in one word. By just those ways that will make our intention felt. If it be less, then good. If it requires more, then take more. I do not believe one word of this cant. I used to think I was a peace man, but I am afraid I ain't. [Laughter.] I do believe that while God is the author of peace among nations, yet you must reach all by such influences as you can; and though it be by war, I believe that even war is better than a state of things where there is no right of war. I do not regard war as the worst evil which this world knows. There are States in which men are compelled to be in wretchedness. Ask what nation which has been represented here to-night—which has been ploughed till every seed has brought forth an hundred fold—I believe the expressed opinion of America, will make the Autocrat of Russia come to a stand-still—if we may be permitted to say, "Thus far shalt thou come and no further." If he understands from the outcry that is made, it is enough. But if he wants more—if it is not enough—then let him have one more round—one formal governmental protest, and if that is enough well and good, and if that is not enough, then give him something else. [Cheers.]

Kossuth, in his speech at the great military festival at Castle Garden, in New York, on Tuesday evening—reiterates, in clear and emphatic terms, the reasons which induced him to visit this country, and expresses confidence in the realization of his hopes and wishes. He says, "The great object for which he seeks the support of the United States is to check, and not permit the interference of Russia in Hungary, so that Hungary may have an opportunity to organize her strength against Russian despotism and barbarity." He says, further, that "the people of the United States having successfully asserted their own independence and freedom, have scarcely any other calling than to become the asserters of freedom equally for other lands!" And he "confidently hopes that we shall not deny him a generous support in carrying out the great principle of non-interference in the new struggle of Hungary for freedom and independence."

This language, correctly interpreted, means that the object of the visit of the great Hungarian patriot to this country, is to induce our government to plunge madly into a war with Russia, Austria, Prussia, and probably with France—nations with which we have ever been on the most amicable terms—and with the chivalrous ardor of a Don Quixotte go forth to fight the battles of all the oppressed nations of Europe. It is idle to say that if we should be so unwise as to listen favorably to the eloquent appeals of Kossuth, and issue a proclamation declaring that no despotic power shall draw the sword against a people struggling for liberty in Europe—it is idle to say that we should not at once become involved in a protracted, obstinate, ruinous, and sanguinary war—which besides being attended with manifold and obvious evils, would endanger our own liberties, and this in all likelihood without promoting the objects for which we are so strongly urged to contend.

It is to be regretted that Kossuth has not confined his "mission" to an attempt to excite the sympathy

of our people for his oppressed countrymen, and to obtain pecuniary aid from generous and noble-hearted individuals, as was the case during the present century in regard to unhappy Poland, and the far more fortunate Greece. In such a mission, success would undoubtedly have crowned his expectations, for the sympathy and aid of our people never have been, and NEVER WILL BE, withheld from a brave nation in a struggle with tyrants. But the enthusiastic reception of Kossuth in New York, the magniloquent addresses which have been made to him, and the powerful impression which his own eloquence appears to produce on the feelings of his auditors, have evidently misled him in regard to the true policy of our government, and the real views, feelings, and intentions of the great body of our people. He greatly underrates the intelligence of our citizens and the wisdom of our government, if he supposes that in response to his inflammatory appeals for substantial aid, this nation will buckle on her armor, abandon her neutral position, voluntarily forego all the advantages of peace, and acquire the not very enviable name of the "Game Cock of America"—ready, because we have achieved our own independence, to take up arms and enter on a bloody war, at the beck or behest of every foreigner, who, under the halloved guise of "a PATRIOT," may visit our shores!

DEMOCRACY OF TAMMANY HALL.—The Democratic Republican Committee, headed by Mr. DANIEL E. SICKLES, waited upon Kossuth at the Irving House, on Wednesday, and invited him to Tammany Hall. The Chairman stated that at the tap of the drum, one hundred thousand armed men will rally around the first American standard which is sent across the Atlantic, to be unfurled on the field where the issue between freedom and despotism is to be decided. The strife will be who shall be allowed to go. There will be no conscripts. I can at least speak for one; for although I might make but a poor soldier, I could carry one of those modern bayonets which, you have so happily said, now-a-days "Think." I offer my services as a volunteer. I don't like to advise any fighting to be done in which I would not take a hand myself, as I would never vote for any war, which I would not sustain in the ranks, if necessary.

Mr. SICKLES concluded by offering to Kossuth, as his contribution to the "Treasury of freedom," a golden dollar fresh from the mines of the Pacific.

Kossuth replied at considerable length.—"Now, if they do not aid me will they have peace? Will there be no revolution in Europe? By no means; that is a necessity. Every man must feel that the revolution in Europe depends not upon the success of my mission here. It will take place; it is an unavoidable necessity, even by the French Constitution itself.—Therefore, there will not be peace whether they aid or aid me not. There will be war in Europe in any case. Therefore, the material interest of those gentlemen is rather to give their hand to the cause of the people. . . . If material aid is withheld from the attainment of that peace, it is possible the next struggle may crush down the nations who will not be contented, but will rise again and again a hundred times. So there will be no tranquillity to Europe; she will constantly be a burning volcano, ready to burst out at the first opportunity. Therefore, if gentlemen must have peace, they must aid the Revolution, which is to be the last resort—the last successful struggle for the rights of humanity. (Applause.) I could conceive the indifference of men, if they hoped to avert the war, by withholding aid. But they cannot, and the consequence will be that the revolution will not be lost, but it will be won by a longer struggle, than it would if all the means could be employed which are in the power of these very gentlemen, in favor of the people.

Kossuth, in an address at Brooklyn, in the church of Rev. HENRY WARD BEECHER, said:

"I am fully convinced of the truth that the next great event of our period is to bring about a new reformation in Christianity, not in respect of doctrines, but in respect to these great principles of Christianity, which teach us to love our neighbor as we love ourselves. They may and will be raised out of the private life, also in the intercourse of nations one with another, and that will be the new development of Christianity—giving not only the hope of bliss to man in heaven, but also giving him liberty here on earth. . . . I belong by connection and by birth to the Lutheran Protestant church. . . . The temporal power of the Pope is about to fall down forever; (cheers) that is my conviction. The temporal power of the Pope will probably fall down in the next revolution, which is already in the air, pointed out by the finger of God. I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. I have read it in history and in the enlarged public spirit of humanity, and in the religious knowledge, and in the resolute public spirit of the nations."

#### A Change in the French Government.

The intelligence from Europe furnished by the late arrivals, is of the most interesting and important character. The events which have been enacted in Paris, are calculated to exercise a great influence in the great cause of constitutional freedom among European nations. Louis Napoleon, with his characteristic boldness, and with a determination to perpetuate his power over the French Government in spite of opposition on the part of the constituted authorities, has for the time thrown aside all constitutional restraints, and following in the track of a Cromwell, has assumed a more than regal power, dissolved the Legislative Assembly, thrown his political opponents into prison, new-modelled the Government to suit his own particular purposes, and ordered a new elec-

tion—by an army devoted to his interests, and the people—of a President of the Republic, whose term of office is extended to ten years—which means *durée de vie*!

The long-dreaded *coup d'état* has been made, and the President, having seized the reins of Government, dissolved the Assembly, declared a state of siege, arrested the leading opponents of his policy, has appealed to the people. All this was done at an early hour on Tuesday, the 2d inst., preparations for it having been perfected with consummate skill and secrecy during the preceding night, and the whole thing done and completed before any one had the least idea that it was in progression, or contemplation. An entire new Ministry was formed during the night of Monday. Proclamations, dissolving the Assembly, restoring universal suffrage, and proposing a new system of Government, were printed at a private office in the Elysee, and posted throughout Paris before daylight. Copies of these and of circulars from the Ministry and Prefect of Police, printed in like manner, were despatched to all the Provinces, announcing what had been done, appealing to the nation at large, and conveying the most stringent orders and instructions to all the officers of the Government throughout the country.

The President's proposal is the instant restoration of universal suffrage, the instant election by the people and by the army of a President, to hold office for ten years, supported by a Council of State, and by two Houses of Legislature; and that during the few days required to complete the elections, the executive power shall remain in the hands of the President. The election is fixed to take place during the present month, and the President promises to bow to the will of the people, whether they elect himself or any one else, and declares that he holds power only until the will of the people can be made known. In the meantime, he demands a preliminary vote from both the army and the people, to declare whether they confide to him the executive power *ad interim*, the army to record their vote within forty-eight hours, the people being allowed a longer time.

The President declares himself to have been forced into this measure, and it is ascertained that Generals Changarnier and Lamoricière, Thiers, and others of his opponents, had decided to demand his arrest and impeachment on the 2d inst., and were together and in the very act of confirming this decision, when they were themselves arrested and conveyed to Vincennes.

The temporary Hall used for the Assembly has been taken down by the Government, and whenever Members have attempted to meet officially, they have been ordered to disperse, and arrested if they refused—more than two hundred having been arrested—many, however, being released in a few hours; but all the leaders of the opposition are imprisoned.

Many Members of the Assembly have given their adhesion to the President—it is said as many as three hundred during the first day.

No organized resistance to the Government was attempted, and telegraphic reports from the Departments declared the news to have been hailed with enthusiasm by the provincial population. Subsequently, however, partial attempts at opposition were made in Paris, and rumors reached that city hostile to the alleged unanimity of feeling in the provinces. Barricades were erected in the more turbulent quarters of Paris, but were all broken by the troops. At one of them, two Members of the Assembly, taking prominent places, were killed in the conflict.

A section of the Assembly contrived to meet on Tuesday, and had decreed the deposition of the President, and his impeachment for high treason; but the meeting was dispersed by the troops, and the decree ridiculed and disregarded on all hands.

In addition to the arrests, troops were placed in the houses of some of the ex-officers of the Assembly, who were exempted from arrest. Among others, that of M. Dupin, President of the Assembly, was occupied by troops, and himself put under a sort of durance, although he was not actually arrested.

The full rigor of martial law had been proclaimed against all persons concerned in barricades, and they were accordingly shot without delay.

Up to Saturday night, the success of the Government seemed certain, but new elements were constantly mixed in the struggle. The difficulty of obtaining reliable information, however, is very great.

The next news from Europe will be looked for with unwonted interest, for it is evident that the crisis in the fate of Louis Napoleon has arrived.

#### To Correspondents.

E. P. H.—We regard the angel of Rev. 14:6 as a symbol of those who are preaching, or engaged supporting those who preach the everlasting gospel, in connection with warning of the approaching judgment. The gospel preached is the same that Paul preached; for even an angel from heaven would subject himself to Paul's anathema, by preaching any other gospel. The continuance of that instrumentality, has the presence of Christ promised to it, till the end of the world.

R. Weller.—We should like, if possible, to visit you next spring. If anything can be done, we will help you.

W. Nichols.—Thank you for your kind epistle. It afforded us pleasure to hear from the friends in A. The Lord will no doubt sustain us to the end.

TO CANADA SUBSCRIBERS.—Before sending another number we shall be called on by the Post-office to pay in advance one quarter's postage on all the papers we send to Canada. We shall do so for all who have paid in advance, or up to the end of this volume; but those who are in arrears, who are already indebted to us for postage advanced as well as for the paper, will need to forward the means which will enable us to send the paper to them, or they must not be surprised at its discontinuance with this number.

NOTICE.—It is our intention to open new books at the commencement of the coming year. As a settlement of back accounts on the part of agents and patrons is desirable, bills will be sent to all, in the hope that arrangements will be made to settle the same. If a prompt response is not made, we shall not be able to meet our bills. It is only a little for each one to pay, but it would relieve us from all perplexity. Let each one try, and try now.

We learn that Elder J. J. Porter has so far recovered his health, as to be able to labor again in the cause, and that by his efforts, in connection with those of other faithful brethren, a new chapel has been reared in the Seventh Avenue, near Eleventh-street, New York city. The brethren there have labored hard, and raised a greater part of the sum required for its erection, and we hope that the benevolent will remember them at the opening, so that they may be enabled to meet the balance of their bills. Providence permitting, we shall preach at the opening of the new chapel, the first Sunday in January.

HARTFORD AND BRIDGEPORT.—On our way to New York, we shall preach in H. Jan. 1st, evening, and in B. the evening of the 2d.

TRURO.—Bro. Adrian will not be able to be with the brethren in Truro till the first Sunday in January. Bro. A. is sorry to disappoint the friends in T., but circumstances over which he has no control prevent his going sooner. Providence permitting, he will be with them at the time above stated, when he will make all the amends in his power.

Advent Depot at Rochester, N. Y., No. 2 Exchange-street. We regret to learn, that Bro. Busby, our faithful agent in Rochester, has been burnt out, losing much of his furniture, and many of our Advent publications. A new supply has been sent him, which can be had by those residing in that region, by addressing Bro. B. as above.

Brn. Hawkes and W. Burnham, now on a tour in New Hampshire, are authorized to receive subscriptions for the *Advent Herald*.

Bro. Himes supplied the church in Providence the last two Sabbaths. Nothing new touching the law case has come to our knowledge.

The Boston Almanac for the Year 1852, by Damrell & Moore and George Coolidge. Published by B. B. Mussey & Co., No. 29 Cornhill.

We are indebted to the publishers for a copy of this desirable annual, which is as usual very neatly got up, and contains a mass of information, with a map of the city, making it almost indispensable to strangers visiting Boston. This is the seventeenth year of its publication, which is an evidence of its great popularity.

The Ladies' Parlor Magazine, for December, has been published by George Pratt, No. 122 Nassau-street, New York. The next number commences a new volume of this well conducted periodical.

#### BUSINESS NOTES.

E. H. Sherman.—It was an omission—thank you. We now credited you to No. 580, changed E. S. to J. Waite, and credited to 554, credited O. Rockwell 77 cts. to 554, and W. White \$1 77 to 580.

T. Foote.—We have credited you to 580—\$1 your due.

E. Hawkes.—By reference to our books, we find that you paid \$1 the first week in Dec. 1850, to No. 508, and on the 3d of March last \$1 to 534, leaving 77 cts. due at the end of this volume—the present week—as marked on your paper.

J. B. Knight.—Two copies of the Children's Herald have been sent regularly to Bro. Hubbard. We now change as you request. Your Herald, by the present arrangement, is paid to 612.

E. W. Coffin.—The last we received from you, previous to the present remittance, was \$1 in Feb. 1850, which paid you to 482. The \$2 you say you sent by a Mr. W. has not been received. The \$2 now sent pay to 534.

Bro. G. R. Griggs will preach in Westboro', Mass., Jan. 4th. The Saturday previous there will be a meeting for the adoption of some plan which will enable the church to carry out more effectually Bible discipline and watchcare, so necessary for the prosperity of the body. (In behalf of the church.) G. H. CHILD, Sec'y.

Brn. W. Burnham and P. Hawkes will be at Claremont, N. H., Sunday, Dec. 28th; Mount Holly, Vt., 29th; Low Hampton, N. Y., 31st; Addison, Vt., Jan. 2d, and Sunday, 4th; Bristol, 8th, 9th, 10th, and Sunday, 11th; Waterbury, 15th, 16th, 17th, and Sunday, 18th.

Bro. I. H. Shipman will preach at North Springfield, Vt., Sunday, Dec. 28th.

There will be a conference in Windsor, Me., commencing Thursday evening, Jan. 1st, and to continue over the Sabbath. F. H. BERICK.

The receipts for the past week will be given in our next.

#### SUMMARY.

The Grand Jury at New Orleans have found true bills of indictment against five of the persons concerned in the disgraceful riots there last summer, in which the house of the Spanish Consul was outraged.

In France, a few weeks since, while a train was passing on the St. Florentin and Tonnerre line, a wolf suddenly sprang upon the tender, and attacked the stoker, who had the presence of mind, however, to repel his aggressor with the shovel.—The wolf fell upon the rails, and was crushed in an instant.

It is related that Rear-Admiral Sir John Ross, the celebrated Arctic voyager, on being shown a print of the Bloomer costume, recognized it immediately as the female Esquimaux dress; quaintly adding, "Silks, instead of seals, that's all."

J. S. Hester, a member of the Indiana State Senate has been indicted and arrested for forging papers to obtain land warrants.

A fox lately entered a house in England, and seizing an infant which lay asleep in its cradle, dragged it by the throat to the fields. When pursued, it dropped its unusual prey, and made off; but the child was picked up quite dead.

Dr. Paul Cullen, the Catholic "Primate of all Ireland," unmindful of the prior claim of St. Patrick, has stated that the Virgin Mary is in future to be the patron saint of the Emerald Isle.

THE FUTURE OF ITALY.—We find the following remarks upon the future of Italy, in the *London Quarterly Review*:—"Englishmen, if they will, really and in earnest, give a thought to the Italy, must learn to pronounce, not only without shuddering, but even with some degree of faith and hope, the words 'Italian Republic.' And this is rapidly coming to pass. Hundreds of our most eminent men, who, a few years ago, would not have named a republic with patience, and who even now would resent, in the strongest manner, as sheer impudence and disorderly pedantry, any attempt to raise a republican controversy in England, have become convinced, and daily and openly declare in their conversations on the subject, not only that a republic is the only solution possible for Italy, but that the hour is not greatly to be deprecated when all the thrones on the continent will have to prove themselves before the blast of a republican hurricane."

#### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wiles of our correspondents.



## CORRESPONDENCE.



## "TOWER OF THE FLOCK."—"FIRST DOMINION," &amp;c.

BY J. P. FARRAR.

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Micah 4:6-8.

Prophecy enriches a wide field, and comprehends the past, present, and future. In the study of it by divine aid, the soul is refreshed, the purposes of the heart strengthened, the mind enriched, and also fortified against the encroachments of the enemy of all good. But were not its predictions mingled with practical truths, it would be like a garden without water—like a barren desert: in wandering in its paths, and exploring its mysteries, we should find a destitution of heavenly fragrance—a want of proper taste.

Our text contains, as we conceive, a direct prophecy of the future, mingled with practical truths. May the Lord bestow his heavenly aid in contemplating it. The points to be observed are—

1. *Zion*.—Zion was a part of Jerusalem, as we learn from 2 Sam. 5:5-7, also 2 Chron. 5:2. Hence the terms are synonymous. It was formerly in possession of the Jebusites; but in the days of David it was subdued by Israel, and afterward became their metropolis. Through their disobedience it was taken from them and demolished (b. c. 588) by the king of Babylon (Jer. 52d), and, although rebuilt, (see Ezra and Nehemiah,) again destroyed by the Romans, A. D. 70 (*Josephus*). Since that it has been "trodden down of the Gentiles," and is to remain so until their "times" expire. (Luke 21:24.)

2. *The daughter of Zion*.—The term daughter is illustrative of the offspring, or children of Jerusalem—its inhabitants—vs. 10-13.

3. *The flock*.—This is another expression to denote the Israel of God, and is frequently employed by Jehovah as an appropriate figure to express the relation they sustain to Him. (Ezek. 34:31; Jer. 23:1-4; Acts 20:28.) Thus, He leads them (Psa. 77:20) and they go not astray. He feeds them, and they want not.—Psa. 23:1. He watches over them, and they fear no evil. He seeks for the lost who are scattered in a cloudy and dark day, and gathers all his willing ones as the darkness recedes, and the morning dawns when joy shall swell the bosoms of the sons of God. They are a little flock, (Luke 12:32), yet have the promise of great blessings: the few to be realized in the present state, the many, "when the chief Shepherd shall appear."—1 Pet. 5:4.

4. The flock is now composed—1st, of the remnant of Israel, (Micah 2:12; 4:7; Rom. 9:27); but who are the remnant? Those who are selected by grace.—Rom. 11:5. "They are not all Israel who are of Israel," (Rom. 9:6); only believers are recognized of God as such: the rest blind in unbelief and wicked works, are of their "father the devil," (Jno. 8:44) and in the day when He "will render to every man according to his deeds," (Rom. 2d chap.) will receive "tribulation and anguish, indignation and wrath." 2d. Of a remnant of the Gentiles being believers.—Isa. 56:8; Acts 15:14; Matt. 7:13, 14.—Christ, when among the Jews, spoke of gathering "other sheep," (Jno. 10:16) and Paul declares (Eph. 2:11-14) that the circumcised and uncircumcised are made nigh—both one by the blood of Christ and the middle wall of partition broken down.—Where is then the distinction? There is none; (Gal. 3:28, 29; Rom. 10:12), all are placed on a level, and our gospel missionary labors should extend to the Jew and the Gentile, wherever there is an open door, equally. A remnant, then, of the Jews and Gentiles being believers, compose the flock at the present time—are Abraham's seed—heirs of the promise, and will be gathered into the heavenly land.

4. *The tower and stronghold*.—These expressions an Israelite especially could understand, and the terms are undoubtedly used in their highest sense. The Lord seizes upon the tower, a structure of frequent use, and Jerusalem, a strongly fortified city, as illustrative of what He is to his people. Accordingly we hear David addressing Him as his "high tower," (2 Sam. 23:3), and the prophet Nahum (chap. 1:7) speaking of Him as a "stronghold in a day of trouble" to those who trust in Him. The appropriateness of the figures as applied to him may be learned from their uses. Do we learn from Judges 9:50-52, that a tower was a place of safety? We learn also from Psa. 61:3, and Psa. 18:10, that the Lord is a strong tower from the enemy, and His name a tower into which the righteous may run and be safe. Are we informed from Num. 13:19, that a stronghold was a dwelling place? We are also informed from Psa. 90:1, and 1 Jno. 4:16, that the Lord is the dwelling place of all who love Him. Do we learn in Songs (4:4) that David's tower was his *armory*, and that upon it hung the shields of the mighty men? We likewise learn in Eph. 6:10, that the Christian has an armor, being engaged in a warfare; and we believe that God is his armory—that the armor is received from Him, and that upon Him hang the equipments of the mighty, such as Abraham, Isaac, Jacob, and all the worthies. It is "the armor of God." Are we informed from Heb. 2:1, that a tower was a place for the watch? We are also informed from the Scriptures of truth, that God requires us to watch, (Mark 13:37), and in no place can we watch, except in the Lord, the Christian's tower: then may we survey the whole field of the enemy (1 Pet. 5:8), we may watch in reference to his advantage ground concerning ourselves, and if it be persecution, flattery, or shame, we may with our Christian armor on give him a glorious defeat, and exclaim, "Thanks be unto God who giveth us the

victory through our Lord Jesus Christ." Again. If in him we may watch for his coming, and realize, in the language of the Psalmist (Psa. 130:6), that "my soul waiteth for the Lord more than they who watch for the morning."

5. *The first dominion*.—That the Lord is to have dominion is a truth admitted by all evangelical denominations, notwithstanding their different opinions respecting its nature. This is implied in all the prophecies relating to him as king: such as "The Lord shall reign."—(Text) "A king shall reign and prosper."—Jer. 23:5, 6. "Of the increase of His government and peace, there shall be no end upon the throne of David."—Isa. 9:6, 7. "David my servant shall be king over them."—Ezek. 37:24. "He shall reign over the house of Jacob forever."—Luke 1:30-33. "Art thou a king then? To this end was I born."—Jno. 18:36, 37. Having presented the harmony of the Old and New Testaments on this point, we pass to notice the nature of His reign. Is it to be personal or non-personal? This inquiry being answered, we have found the key to unlock the whole subject respecting the kingdom of God, and present to our vision its true light. Says God by the mouth of Nathan to David, (2 Sam. 7:12, 13), "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Says God to David, (Psa. 132:11), "Of the fruit of thy body will I set upon thy throne." Says Peter respecting David, (Acts 2:30), "God hath sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne." His reign is not spiritual, in the absence of the person, as Paul was present in spirit with the Church at Corinth, but absent in body (1 Cor. 5:3); but as the above quotations teach, the fruit of David's body, in the person of Jesus Christ, will sit and reign on his throne: here the question is readily solved, and the truth of the personal reign established. As He is to reign, we very naturally inquire after the locality of his dominion. It is a universal law (Matt. 9:16, 17), that there is an adaptation of time and things to the purposes for which they are used. For example, in this fallen state, the earth is under the curse—is subject to change, things in it are subject to change, so is man: this law of adaptation would lead us to expect him to reign over personal subjects, in a literal territory, having his throne in a real metropolis. The text speaks of the locality as the first dominion, and the first ever given to a child of God, as recorded in the Scriptures of truth, is noticed in Gen. 1st chap. After "God made heaven, earth, sea, and all that in them is," with the exception of man, He says, (v. 26), "Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here the earth with its contents as it flowed out from the plastic hand of its Maker, and pronounced "very good," is presented as the first dominion: consequently the Lord's reign is located on earth. Other portions of holy writ corroborate this important truth. God says to His Son, (Psa. 2:8), "Ask of me and I shall give thee the uttermost parts of the earth for thy possession;" and again the Psalmist predicts that (Psa. 72:8) "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." The heavenly voices proclaim under the sound of the seventh trumpet, (Rev. 11:17), "The kingdoms of this world are become the kingdom of our Lord and of his Christ." His seat is to be in Mount Zion, or Jerusalem, as the seat of Victoria's empire is London. In discussing still farther the nature of this reign, we inquire, Is it to be spiritual or carnal—heavenly or earthly? This leads us, 1st, to inquire respecting its chronology; 2d, to notice its blessings.

1. *Its chronology*. As the Lord was about to demolish Jerusalem by the king of Babylon, He utters this prophecy, (Ezek. 21:25-27), "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more until He come whose right it is; and I will give it Him." Previous quotations show that Christ has a right to the kingdom, and, until he come, it would cease to be an independent government. Only two comings are recognized in the word of God; the past and future.—Heb. 9:28. The first was in humility; the second will be in power and great glory. The first was the acceptable year of the Lord; the second will be the day of vengeance of our God. He came first as a sin offering; he will come the second time without a sin offering. At his first, he suffered by his enemies; at his second, he will destroy them. He came first to save men; he will come the second time to judge them. At his first advent he was subject to the powers that be; at his second, he will reign. That he did not reign at his first advent, may be learned from the following text: "The Son of man hath not where to lay his head."—Luke 9:58. Again, after his ascension, he is declared to be not on his throne, as the son of David, but the Father, (Rev. 3:21), "from henceforth expecting" his "until his enemies become his footstool."—Heb. 10:12, 13. His subjects are still subject to the powers that be. As he did not receive it at his first coming, he must at his second (Luke 19:11; 2 Tim. 4:1); consequently in an immortal, glorified state; and the law of adaptation would require a like change in the earth over which he is to reign. That there is first a change may be learned from Heb. 2:5. "Unto the angels hath (or will) he not put in subjection the (Oikoumenen) habitable earth to come; but to Jesus Christ who has been made a little lower than the angels: but now we see not all things put under him."—Heb. 2:8. Again, Christ affirms before Pilate that "my kingdom is not of this world; if it were my servants would fight that I should not be delivered to the Jews."—Jno. 18:36, 37. Its nature is not of earthly kingdoms in any respect; this is implied in the expression, "then would my servants fight."—All understand that where one kingdom is invaded by another, there is war; but there was no war when Caesar arrested Christ, for the very reason that Christ claimed no organized kingdom in the present dispensation as it regards territory law, subjects, or capital. There are elements to be sure, but nothing more. That early Christians viewed the chronology of this event in the same light, may be learned from an extract of H. D. Ward's address before the General Conference of Adventists at Boston, in 1840. "The first of these royal witnesses is Domitian, under whom St. John was banished to the 'Isle of Patmos for the word of God, and for the testimony of Jesus Christ.' Gibbon relates, on the authority of Eusebius and Hegesippus, that the expectation of the Lord's coming in his kingdom, about the end of the first century, was so general, and so confidently entertained, that the report of it came to the ears of the emperor, and troubled him; as the coming of the wise men to Jerusalem at the birth of Christ troubled Herod, and all Jerusalem with him. Domitian had brought before him from Judea some of the royal seed of David, surviving in grandsons of Jude, and he demanded of them if they were of the family of David. They said it was most true.—Then the emperor would know what kind of a kingdom they expected and when it would be. They replied that it is not a terrestrial kingdom, but celestial, and its time is in the end of this world. The emperor, seeing their hands were hard, and they were poor laboring men, despised them, and set them at liberty, not regarding the kingdom to come, if he might be allowed to have that which is now here." It is very evident from the above, there must be a change; what is that change? It is not the annihilation of the present earth, and the creation of a new one that never previously existed: the new one in this sense would not be the "first dominion," it would not be "the kingdom prepared from the foundation of the world."—Matt. 25:34. Such a change would be the making of all new things, instead of "all things new."—Rev. 21:5. But it is affirmed that the passages which speak of the change in the present earth declare its annihilation! We answer, the same expressions are used to denote the punishment of the wicked; let us compare them with each other:

## EARTH.

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase," &c.—Deut. 32:22.

"The elements shall melt with fervent heat, the earth also; and the works that therein shall be burnt up."—2 Pet. 3:10.

"From whose face the earth and the heaven fled away; and there was found no place for them."—Rev. 20:11.

## WICKED.

"The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—Psa. 37:20.

"And the day that cometh shall burn them up, saith the Lord of hosts: that it shall leave them neither root nor branch."—Mal. 4:1.

"As the whirlwind passeth, so are the wicked no more."—Prov. 10:25.

Do my readers believe the above expressions as applied to the wicked express their annihilation? Probably most of them do not, as "the spirit returns to God who gave it," while the body goes to dust, and remains as "ashes under the souls of the righteous feet," until one thousand years, or the day of the Lord, is past. (Carefully read Psa. 59:13, 14.) They are consumed in the morning, but in the evening return again—have a resurrection.—Rev. 20:5. So of the earth, like the wicked it is to be "no more" in its present condition: it is "consumed, burned, clean dissolved," yet out of the mighty chaos arises "a new earth, wherein dwelleth righteousness." From Dr. Clark's comments on 2 Pet. 3d, he must have entertained the same view: he says, "All these things will be dissolved, separated, be decomposed! but none of them will be destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, v. 13, 'We look for a new heaven and a new earth; the others being decomposed, a new system is to be formed out of their materials.' There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event."

Permit me here to digress a moment by saying, that some admit that the above expressions, as applied to the earth, do not prove its annihilation; yet adduce passages having the same expressions to prove the annihilation of the wicked, so far as being is concerned; the reverse argument is equally good: if the expressions prove annihilation in one instance, they do in the other. But to return, we have an analogous change at conversion. Says Paul, "If any man be in Christ he is a new creature."—2 Cor. 5:17. Does Paul mean that the former being became extinct, and a new one produced? Certainly not; the grace of God operates upon his heart, his purposes and affections are changed, and a new shape given to the moral life. Likewise in the earth; we have to change rather than an exchange—a new structure of old materials, produced by the element of fire at "the day of judgment and perdition of ungodly men," when Christ shall come the second time, and the "times of restitution" arrive, embracing the establishing of the kingdom of God. Hence it is not an earthly, but a heavenly—not a carnal, but a spiritual kingdom. This point will be more clearly seen in noticing, 2d, its blessings, more particularly—

1. *The King*.—He is immortal—"of the increase of his government there shall be no end." Long time ago it was declared to John, "I am he that liveth and was dead; and behold I am alive for evermore." In his kingdom there will be no Jews to cry, "Away with him;" or Pilate, to scourge and deliver him to be crucified; no cross for him to faint under in bearing it to the fatal spot; no soldiers to mock him with feigned worship—quench his thirst with vinegar and gall—smite him—spit upon him—crown his head with thorns—taunt him, saying, "save thyself," or thrust a spear into his side; no weeping and lamenting over his condition by the daughters of Jerusalem; no death to seize his frame, or sepulchre to lay him in; no sadness of disciples because Jesus is dead, and their hope apparently of a restored kingdom cut off. No, no; the immortal Christ is there, "alive for evermore."

2. *The subjects*.—They are immortal, as "flesh and blood (or mortal man) cannot inherit the kingdom of God." Hence "this mortal shall put on immortality, and this corruption incorruption."—1 Cor. 15:50-55. They are "equal unto the angels, to die no more;" "their vile bodies are changed and fashioned like Christ's glorious body;" "they shall be like him;" "they shall possess the kingdom for ever, even for ever and ever." What blessings are in reserve for the faithful! No tempting devil to draw them away from Christ—worldly, unhallowed influence to allure, or lusts to gain the ascendancy; for he "gathers out of his kingdom all things that offend;" no wild beast of the forest to disturb their peace—famine to reduce them—foul, ravaging disease to mar their beauty, or icy death to thin their ranks. "They shall hunger and thirst no more; everlasting joy shall be upon the heads of the redeemed, sorrow and sighing shall flee away."—Rev. 7:16, 17.

3. *The Metropolis*.—It is of heavenly vigor; it originated in the mind of, made by, and will descend from God out of heaven; consequently never polluted.—Rev. 21 and 22. It is "an inheritance incorruptible;" no perishable matter there; "undefiled," no sin or sinners to enter it; "and that fadeth not away;" it is eternal.—2 Pet. 1:4, 5. Its transparent golden lustre—garnished foundations—pearly gates—street of gold—pure river of life, and tree of life, with leaves for (Herapeian) service, are of divine birth. With the glory of God for its light—the throne of God and the Lamb for its throne—the pure and holy, its inhabitants—the living and true God, its God, and eternity its existence, no one can cherish the thought of a sensual paradise. Reader, do you wish to enjoy it? If so, remember that "blessed are they who do His commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie."

4. *The territory*.—Its elements are Glory, Peace, Righteousness. Thus "all the earth shall be filled with the glory of the Lord."—Num. 14:21. "The meek shall inherit the earth, and delight themselves in the abundance of peace."—Psa. 37:11. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65:17-25. "We according to his promise look for a new earth wherein dwelleth righteousness."—2 Pet. 3:13. "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree (of life) are the days of my people, and mine elect shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65:22, 23. Such are some of the passages that speak of the blessings connected with the reign of the coming One. We learn in the discussion of this subject that the Lord is personally to sit on David's throne in Jerusalem, which is to descend upon earth, and include Mount Zion now under the Gentiles, but then rescued and restored so that "there shall be no more curse," and forever sway his sceptre over a renovated earth, peopled with immortal subjects; such a kingdom will be spiritual—heavenly.

6. *The proximity of the event*.—Permit me before closing my remarks to briefly present the evidence, drawn from the context and exposition of the same, of its nearness. In vs. 6, 7, we are informed that "in that day" the Lord's reign shall commence. What day? The inquiry is answered in vs. 1-4 inclusive. One class of expositors believe that what is here delineated concerning the mountain of the Lord's house,—all people flowing unto it—learning war no more, etc., will actually transpire, and argue from the signs of the times, &c., that it is an immediate event. If their conclusions are correct, the Lord's reign will soon be introduced. Another class believe that the prophecy is not exclusively from the Lord, but a part, to say the least, from the people: "Many nations shall go and say," (see also Psa. 2d) and that many people are already predicting of a time prior to the judgment, when "nation shall learn war no longer." It is not my design to speak of the truthfulness of either exposition, as each proves the point at issue, by presenting some evidence of the proximity of the blessed end.

7. *Conclusion*.—In the language of Hugh McNeile upon the text, I would say, "under this beneficent sway we recognize the world as it shall be;" and shall Christian hearts remain unmoved, and not throb with interest upon this blessed subject? Many subjects of a far inferior character are engrossing the mind at the present day, it is to be feared, to an alarming extent, while that of a superior is set aside as a thing of naught, and confined to the few. Let me call upon all of like character to arouse from their stupor, make diligent search of the word of God, believe the truth touching this heavenly theme, and let it have its practical influence upon your lives. And in view of this subject—its immediate connection with the day of judgment and perdition of ungodly men, let me address those who are still unreconciled to God in the thrilling language of another, "Dear impenitent reader—receive a friendly warning: it may be the last—you may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending the parted skies! And should the time seem to have passed away, and Belshazzar-like, you should spread the bacchanalian feast, deride our hope, and insult our God, your triumph will be short.—The song of revelry soon will cease; the voice of mirth be heard no more forever; the chilling horror will suddenly seize upon you; the sheltering rocks will not protect you; the falling mountains will not hide you; the fiery stream will not spare you; the wail of anguish will not relieve you—nor gushing tears; nor Mercy's name, nor bleeding Lamb, will then avail you! "Now is the accepted time; now is the day of salvation." Now, while the last tide may be ebbing, while the last sand may be falling—fly to Jesus, swiftly fly—your sins confess—for mercy plead: while He is on the mercy seat."



## TITLE OF A SERMON.

furnish a sketch of a sermon preached in the forenoon of Thanksgiving day, in Chapel, Salem. The subject of the sinful anxiety about worldly things, based on Phil. 4:6—"Be careful for

the introduction to his subject, called a general indifference that exists among Christians in reference to the vital duties and attributed the cause to the great need about the perishing things of the world; how that many professing Christians set energies on things of little moment, nothing but their wasted energies left for the service of God and religion; that if things are wrong, should not exist, and should be reversed. The cause of God time, talents, and best energies. He explains the prohibition.

heavenly things that are prohibited. need of this. (See Eccles. 9:10; Luke 12:11; Phil. 2:12; 2 Pet. 1:10, and requires the utmost diligence to secure the salvation of the soul. Time is short, against us, and therefore the important duty to do must be done with zeal—*in might.*"

per degree of carefulness for the things of the world, while we live in this world, must take care for meat, drink, raiment, requires us to be honest and industrious calling, to enable us to "provide for our families as commanded to labor six days in the week. (Exo. 20:9.) It is our duty to provide things needful for our families. (Rom. 12:17.) We are reproached. (2 Thess. 3:10-12; 1 Cor. 7:32.) This our duty in this particular revealed in the Scriptures.

acting, immoderate and distrustful cares. A care that would distract, divide, and weary the mind, we must not encourage.

sinfulness of the carefulness of the text vanity of the things about which so many themselves should be considered—they are of time, and are destined soon to perish. *not necessary.* God knoweth all our wants, which, "fret not thyself;" and having raiment, let us "therein be content." injurious, both to God and ourselves, and room for his service; and frequently leads to use unlawful means to accomplish lawful carry out their purposes.

fruitless, for "which of you by taking an add one cubit to his stature?" It is also al, and leads us to distrust our merciful Father, who in his providence has to provide for us: "Wherefore, if God the grass of the field, which to-day is, and is cast into the oven, shall he not much more care for you, O ye of little faith?"—Matt. 6:30. The remedy for these distractions, interest in the Lord Jesus Christ, and recognition to God; and then "all things are yours; Paul, or Apollas, or Cephas, or the world, death, or things present, or things to come; yours; and we are Christ's, and Christ is—1 Cor. 3:23.

prudent, temperate, and wise management of worldly affairs. This is the place where we begin if we wish to avoid innumerable difficulties and if we begin right and continue right, all peace and order.

Christian should love the world, or the things of the world, as such, but merely use them. "God with contentment is great gain. For we have nothing into this world, and it is certain we have nothing out. And having food and raiment, let us be content. But they that will be into temptation, and a snare, and into many and hurtful lusts, which draw men in and perdition. For the love of money is of a devil: which while some coveted after, they err from the path, and pierced themselves with many sorrows."—1 Tim. 6:10.

every Christian should keep his temporal affairs in a condition, that under ordinary circumstances he have no occasion for distraction. He must not be into speculation or business by which he runs great risks beyond his means to meet. "Contract no debts that he has not a reasonable way of paying; and in all cases keep out of debt as far as possible. Unpaid debts will distract an man; while those persons who get into debt, do not concern about paying them, prove thereby they are not Christians. And although such persons may pray in meeting, and talk about God, they will, alas! never enter therein reformation.

what similar is the case of societies who purpose of dishonesty in their associated capacities they would shrink from us individuals. It is remarked that corporations have no conscience. God will not bless them unless they are prudent.

arches it is the duty of her officers to see to their receipts and expenditures are duly balanced the minister is remunerated for his service if they cannot, they should not claim the fruits of his time and labor. "The laborer is worthy of his hire."

eaches should do their duty to their ministers, concerned,—and then a society may prosper, from "care" and embarrassment, and be up to God, acts of charity, and devotion. A man, a minister, a society embarrassed with the not fail of being distracted with corroding When thus embarrassed through misfortune, wise, the only remedy is *retrenchment!* Re- your expenses and bring them within your income if it brings you to bread and water. This is enough for the best of us. Be industrious, re- and be prudent, and all demands may be met. till every claim is discharged within your power to meet.

same holds good in reference to a society. that a minister should support himself with

his own hands, than that he should embarrass the society with a heavy tax they cannot meet. Retrench, and all things will come out right.

The present crisis demands this. The times to some are hard, and will be worse before long. Many will be out of employ during this winter, and with no means of support. The poor we shall have with us, and it will be our duty to aid them in their necessities, and administer to their comfort. Nothing but *retrenchment* in our personal, and family, and society expenditures can save us from perplexity and distracting cares.

The sermon of which the foregoing is a sketch, was preached with feeling and energy, listened to with attention, and appreciated by the brethren and friends present. The detail of the sermon was strikingly appropriate, and the earnest exhortation at its close, doubtless produced the designed effect, and caused some to decide to heed the admonition of the text.

J. W. BONHAM.

Worcester, Dec. 9th, 1851.

## To the Friends of the "Herald."

Brethren, permit me to call your attention to a few facts for your serious consideration:

1. You do not doubt that the "Herald" may be justly called the best religious paper published in the country, of which you have any knowledge.

2. That the Advent cause in this country owes, in a great measure, its extent, prosperity, and permanence, to the teachings and influence of the "Advent Herald." For you know, my brethren, that the "Herald" has never been like an ignis fatuus, or a comet; but like a heavenly luminary, governed by settled laws, giving a clear and steady light to guide the way-worn traveler to his heavenly home.

3. The "Herald" has not only had, from the commencement of its existence, to stem the tide of opposition from without, but to endure the still more fierce and cruel torrent (raised by disaffected elements) from within. And all this because of its steady and undeviating course. No one can justly charge the "Advent Herald" with being a *misnomer!*

4. You know the means that have been and are still being used to destroy the circulation and influence of the "Herald." I believe the principle laid down by the Saviour at his first advent, relative to himself, will hold good in this case: "He that is not for me is against me; and he that gathereth not with me scattereth abroad."

5. The "Herald" is not sustained by magic. It was got up and has been continued by constant, faithful, persevering, and self-sacrificing labor.

6. The existence of any paper is dependent upon the interest, integrity, and promptness of its patrons.

7. In conclusion, allow me to say to each friend of the "Herald," when you read this, ask yourself the question, Have I paid my just dues for this paper? My Bible tells me to "deal justly;"—have I done so in this matter? If I have not, then I will, before I go to meeting and tell how much I love God, his cause, and truth.

Finally, if every reader of this paper would do what he ought and might do, its conductors would have their hearts cheered, and find themselves placed beyond embarrassment, by having presented to them a noble and worthy New Year's gift, in the form of an enlarged subscription. By so doing, the patrons of the "Herald" would suffer no injury.

L. OSLER.

PROVIDENCE, Nov. 23d, 1851.

The Church of Adventists in Providence to those of like precious faith, and to all sister churches, greeting:

Encouraged by repeated expressions of your union with us in faith and object, we take this method of appeal to you in relation to the prosecution now pending against our beloved brother J. V. Himes. Bro. Himes was with us when the suit was instituted. The whole of the circumstances are known to us. The leading facts have been already laid before you in the "Herald;" but we wish here to recall your attention to them.

Bro. Himes was faithfully and laboriously endeavoring to advance the cause so dear to us all in this city and in a neighboring village. A certain pamphlet was being circulated gratuitously and with characteristic zeal—and which had been often repeated, in defiance of our most urgent remonstrances—much to the annoyance of the friends of our holy cause, and greatly to the detriment of the religious interests of our respective meetings. In the judgment of the friends, and of Bro. Himes himself, it became his duty briefly to expose the nature of said pamphlet, and those repeated annoyances, in which he nobly stood in defence of our religious rights and privileges. For thus exposing that pamphlet, and defending our religious freedom from those aggressive annoyances, with the approbation of the brethren and large audiences of the public, from the pulpit, he has become subjected to the labor and expense of defending himself in the Court of Common Pleas of this State, against what we verily believe to be a malicious prosecution.

Brethren, and friends of religious liberty, we feel that the burden thus laid upon Bro. Himes should be borne by those in whose behalf he was laboring. Our religious privileges are worthy of the sacrifice; and duty to our brother calls for it. We need make no further appeal,—this simple statement will insure your response. To defend himself triumphantly, will require a large expenditure for counsel and witnesses. This Church would delight in the privilege to endure the whole of this, if we were able; but knowing our pecuniary inability, and being assured that very many who ardently love our brother, our glorious cause, and our religious freedom, will esteem it a privilege to aid, we have appointed a committee to raise a "Relief Fund," with which to enable Bro. Himes to meet these expenses. The following brethren are appointed said committee:—Chester S. Wood, Arnold W. Brown, James Wolstenholme, John H. Lonsdale, Charles Sisson, Thomas Snow, George S. Harwood, William A. Munroe, Anthony Pearce.

Any funds for this object may be forwarded to ARNOLD W. BROWN, the treasurer of this fund, who will, under the direction of this Church, see that it is appropriated to this object. Or if more convenient, funds may be sent to the "Herald" office.

At a meeting of the Second Advent Church, held in Newmarket Hall, Providence, Nov. 23d, 1851, the foregoing address was adopted, with a request that it be published in the "Advent Herald" for several weeks.

A. PEARCE, Sec'y. CHESTER S. WOOD, Ch'm.

"GUNNER'S ESSAYS."—Bro. Himes: Permit me through the *Herald* to call attention to the new work recently published by Bro. F. Gunner, of this city, with the above title. It consists of twelve essays on subjects connected with the glorious advent and reign of Christ on earth; beginning with the purpose of God in the creation of the world, tracing its history through the fall, the great work of redemption by Christ, the recovery of believers from guilt and pollution, as a preparation for the kingdom, the relation of the Jews to the promises of the everlasting inheritance, the nature of the kingdom of heaven, the evidence of the speedy approach of the kingdom, and all its glorious concomitants, as evinced by the fulfilment of the long chains of prophecy, &c. The work is designed, and admirably calculated to lead the mind, step by step, to the grand awakening, and, to the Christian, soul-cheering conclusion, of the speedy personal manifestation and reign of the Saviour with his redeemed saints, on a renewed and glorified earth. It is a manual such as every Adventist would do well to keep by him, to put into the hands of those who are inquiring after truth, or those whom he may wish to lead to its investigation; and I earnestly hope it will have an extensive circulation among us.

J. LITCH.

Philadelphia, Nov. 18, 1851.

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With the deepest gratitude, yours, &c. JAMES GODFREY."

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [n. 1-3m.]



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